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MEMOIR OF FELIX NEFF,

PASTOR OF THE CHURCHES OF FRESSINIÈRE AND QUERAS,
HIGHER ALPS.

THE subject of the following memoir manifested, in early life, traits of an uncommon vigour of intellect.

His talents were characterized by simplicity, and, ere they had ripened into maturity, were devoted with ardent zeal to the cause of Christ.

The generality of mankind seek transitory applause from their fellow mortals, but he, influenced by divine grace, chose rather to sacrifice the petty interests of time, that he might be made the humble instrument in turning sinners to God. His ambition was of a higher order than that of the mere worldling. Savingly convinced of the paramount importance of divine things, he was led to consecrate the energies of his life, and the full vigour of his intellectual powers, to the moral improvement and eternal welfare of his ignorant and degenerate countrymen. Born in a romantic situation in Switzerland, he devoted himself to the service of God among the shepherds of the surrounding mountains, to carry instruction and consolation into their cottages, and to erect the standard of the cross upon their rocks amidst regions of perpetual snow.

N. S. NO. 88.

Felix Neff passed his infancy with his mother in a village near Geneva. Having received lessons in Latin from the village pastor, he next commenced, by himself, the study of botany, history, and geography. Possessing an inquisitive mind, he displayed at an early period a fondness for reading. Plutarch and Rousseau were two of his most favourite authors; from the former he imbibed his constant admiration of great actions, whilst the latter fascinated him by the originality of his thoughts, and the liveliness of his style. Young Neff, however, had sufficient discernment to detect the errors of Rousseau.

When he was sixteen, he was apprenticed to a gardener and florist, and shortly afterwards wrote a small tract on the nature and culture of trees, which, from one so young, was remarkable for the precision and minute investigation it displayed. At the age of seventeen, he was compelled to enrol himself, as a private soldier, in the garrison of Geneva. His talents appear to have accommodated themselves to this change, for, in a short time, he was advanced to the rank of serjeant of artillery. The exercise of arms, and the fatigues

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of a campaign in which he was soon afterwards engaged, contributed to invigorate his constitution, and prepare him for labours of a very different, and infinitely more important character. Notwithstanding the arduous and perilous nature of this employment, he still found leisure to devote himself to the acquisition of useful information. His professional engagements induced him to learn mathematics. He likewise made considerable proficiency in natural philosophy, a science for which he had always displayed a strong partiality. Possessing great acuteness, a retentive memory, and a remarkable facility in the acquisition of knowledge, he pursued his studies with eagerness and pleasure.

About this period an event took place which may justly be termed a crisis in his moral history, and which determined the future course of his life. The spirit of observation and reflection which was so predominant a feature in his mental character, was rendered subservient by the Holy Spirit, in creating a deep and solemn examination into the motives by which he had hitherto been actuated. He was constrained to acknowledge that even his best actions had originated in selfishness, and that his life had been an uninterrupted course of rebellion against his Creator, whose first and fundamental law is, "*Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself.*" Overwhelmed with a sense of guilt, his anguish of mind became extreme, which was augmented by his unbelief, and ignorance of the way of salvation. In this agony of spirit he had recourse to prayer for guidance and relief; and God, who had, in this signal manner produced conviction upon his mind, and who is always ac-

cessible, was graciously pleased to listen to his supplications, and to lead him for mercy to the cross of Christ. From this period the Bible was Neff's constant companion, which he soon recognized as the only book calculated to make man wise unto salvation.

A mind constituted like Neff's could not remain inactive. Hitherto he had lived solely for himself. He was now made the subject of new feelings and desires; and, from this period, resolved to consecrate the residue of his days to the glory of God in disseminating the great truths of the Gospel. He immediately visited the villages in the neighbourhood of Geneva, where he had many relations, reading and explaining the word of God in their houses. His engaging manners, his unaffected piety, and his illustrations of Scripture, almost always drawn from the incidents and dangers of his recent campaign, rendered him a welcome guest to all. Full of zeal, he devoted himself with ardour to the cause in which he was now engaged. Often was he seen climbing the steepest part of Mount Jura to visit a poor shepherd, a native of the vallies of Piedmont, in whom, through an exterior, rough and unpolished, he had discovered some slight glimpses of the influence of religion. In 1819, he visited a prisoner, confined in the castle of Lausanne, and was happily instrumental in bringing him to a knowledge of Christ.

Neff commenced his public ministry at Grenoble, and afterwards removed to Mens in the department of Isere, where his preaching was signally useful. It was not merely to the open and profligate sinner that his labours were blessed, but others also, whose lives and moral conduct were exemplary, feeling that since "all have sin-

ned," all are brought under condemnation, were led to experience their need of pardon and regeneration. A desire to participate in the devotional exercises of religion became extensively manifest. Domestic worship was established in numerous families, and public prayer meetings were held in different houses. One of the latter was formed at the house of a man who, until then, had been an habitual drunkard. These meetings at first were thinly attended, but in a few weeks it became difficult to accommodate all who were anxious to be admitted. Their services were conducted with order and simplicity. First a hymn was sung, and then a portion of the holy Scriptures was read; afterwards one of the assembly would offer, *en patois*, a few modest reflections, and another closed the meeting with an extemporaneous prayer. Neff feared no fatigue in prosecuting the duties of his sacred and solemn office. He preached several times a day, always varying his discourse, and when his friends intreated him to be careful of his health, he would observe, "How can I fold my arms and sink into repose, when I see around me such an extensive field of labour, and so few labourers." In the most inclement weather, when the snow was knee deep, he would walk several miles to visit his parishioners. Combining temporal with spiritual instruction, he was ever ready to communicate the first principles of knowledge. If any of his flock, who could not read, evinced a desire to be able to peruse the Holy Scriptures, he would instantly become their instructor; and, with the utmost condescension and affability, he would teach them the letters of the alphabet, and explain the method of forming them into syllables. Nor were his attentions

to the sick less assiduous. He always manifested the most tender sympathy in their circumstances, and besides ministering to the consolation of the mind, his knowledge of botany frequently enabled him to prescribe medicine for the alleviation of their bodily sufferings.

In 1823, Neff was solicited to become pastor of the Higher Alps. He perceived that to sustain the office of Christian pastor in such a region, must necessarily involve a sacrifice of all the comforts and endearments of society; and that it would require the most strenuous and unremitting exertions to dispel the ignorance, and remove the prejudices of a race of uncivilized mountaineers. A prospect, however, so varied as that of the mountains, and which promised to open such a sphere of extensive usefulness, accorded well with his ardent and enterprising spirit. Accordingly he was led to accept the invitation, and removed to the scene of his future arduous and successful labours.

To the churches of Queras and Fressiniere, which were now confided to him, are attached five extensive parishes, composed of numerous villages, some placed nearly at the summit of snow-clad mountains, and others scattered in secluded situations among remote vallies. In summer, the distance between these places is considerably lessened by crossing the mountains, but in winter such a practice is impossible, and it is then necessary to pursue a toilsome course through intricate and winding defiles. His new parishes comprised a circuit of sixteen or eighteen leagues in diameter, exclusive of which there were about twelve hamlets scattered upon distant mountains, almost entirely dependant upon his ministry, and

to which there were no means of access but by rugged paths over rocks, and along the edges of precipices. In fact, it is necessary to visit these regions to form an adequate conception of the toils and deprivations which awaited this zealous and devoted man. Lest he should neglect any of his widely scattered flock, he resolved to have no fixed place of abode. He never reposed three nights successively in the same bed, but traversed from mountain to mountain, visiting his parishioners.

For six centuries, the vallies of the Higher Alps have been inhabited by the disciples of the courageous Valdo, who, in these wild and savage-looking regions, had sought refuge from the tyranny and persecutions of the Church of Rome. But fanaticism pursued them even to their mountain-fastnesses. Neither their simplicity, their innocence, nor their poverty, could shelter them, nor even the frightful precipices, and impending glaciers, where they had fixed their abode. The merciless rage of their ruthless foe pursued them even hither, and the blood of these generous martyrs was frequently poured like a torrent through the dark caverns where they were wont to assemble for the worship of their God.

There are still visible the ruins of the walls and fortresses which they erected as a check to the constant inroads of their enemy. Massacred without mercy, the Vaudois were almost totally annihilated in France. It was only in the Valley of Fressiniere that they could make a successful stand against their oppressors; but they were at length driven from this strong hold, and obliged to relinquish the lands they had indus-

triously cultivated, and to flee for safety to the wildest and most inaccessible parts of their Alpine refuge. A few of the most pious retired to the foot of the glaciers, and, about the commencement of the 13th century, founded the village of Dormillouse. This hamlet served as a rendezvous and citadel of refuge to the remnant of this scattered people. Suspended, as it were, like the nest of an eagle, on the steepest acclivity of one of their loftiest hills, it remains entire to this day, a monument alike of the cruel bigotry and oppression of the Romish Church, and of the futile efforts it made, utterly to extirpate the heroic and persecuted sect of the Vaudois.

It was probably a scene, and a history like this, which inspired the pen of the gifted authoress who wrote the

HYMN OF THE MOUNTAIN CHRISTIAN.

"For the strength of the hills we bless thee,

Our God, our father's God!

Thou hast made thy children mighty,

By the touch of the mountain sod.

Thou hast fixed our ark of refuge

Where the spoiler's foot ne'er trod,

For the strength of the hills we bless thee,

Our God, our father's God!

"We are watchers of a beacon,

Whose lights must never die,

We are guardians of an altar

Midst the silence of the sky.

The rocks yield founts of courage,

Struck forth as by a rod.

For the strength of the hills we bless thee,

Our God, our father's God!

"For the dark resounding heavens,

Where thy still voice is heard,

For the strong pines of the forest,

That by thy breath are stirr'd,

For the storms on whose free pinions,

Thy spirit walked abroad,

For the strength of the hills we bless thee,

Our God, our father's God!

"The royal eagle darteth
On his quarry from the heights :
And the stag that knows no master,
Seeks there his wild delights.
But we for thy communion,
Have sought the mountain-sod.
For the strength of the hills we bless
thee,
Our God, our father's God !

"The banner of the chieftain
Far, far below us waves;
The war-horse of the spearman
Cannot reach our lofty caves ;
Thy dark clouds wrap the threshold
Of freedom's last abode ;
For the strength of the hills we bless
thee,
Our God, our father's God !

"For the shadow of thy presence,
Round our camp of rock outspread,
For the stern defiles of battle
Bearing record of our dead,
For the snows and the torrents,
For the free hearts burial-sod ;
For the strength of the hills we bless
thee,
Our God, our father's God !"

The work of an evangelist upon the Alps bears a striking resemblance to that of a missionary among savages; both have to contend with the ignorance and prejudices of uncultured barbarism, and both have to effect a partial degree of civilization ere they can bring into practice the first principles of Christianity. Neff found the inhabitants of his new scene of labour, but more especially those of the Valley of Fressiniere, living in a state of deplorable ignorance. The arts of building and agriculture were comparatively unknown among them. Many of their houses had no chimneys, and almost all were without windows. During the eight months of winter, the whole family were accustomed to live among the smoke and filth of a confined cottage which was cleaned out but once a-year. Their food was as coarse and unsuitable as their habitations. They made their bread from rye, coarsely pounded

with a stone, and usually baked as much at a time as served them for the whole year. Should, however, the quantity happen to fail before the end of summer, it was customary with them to bake cakes among the cinders after the manner of the eastern nations. They were totally ignorant of the use of herbs as a medicine. Fortunate, indeed, would the sick man have been had his recovery been left to the simple operations of nature. Neff has frequently seen them attempt to afford relief to a patient when in the height of a fever, by administering wine or brandy. As is usual among uncivilized nations, the women lived in a state of servitude; they were seldom allowed to sit, and were subjected to every species of contempt and indignity. In that part of the valley called La Combe, the horizon is so bounded that the sun is never seen during six months of the year; and, on the arrival of Neff, its inhabitants were so unaccustomed to the sight of strangers, that even the appearance of a strange peasant would put them to flight. The young people especially were a long time before they became accessible. In addition to this, the whole of the people were under the influence of every vice which debases humanity. Drunkenness, quarrelling, and profanity were every where prevalent. The enlightened and genuine piety which cheered and animated their persecuted ancestors had wholly disappeared, and repose more fatal than persecution had reduced them to a state of the lowest moral degradation.

Such was the condition of the inhabitants of these regions, when Neff became their pastor. He perceived that his first efforts should be to promote instruction. The length of their winters afforded

them sufficient leisure for this purpose; but even were they so disposed, their poverty seemed to present an effectual bar to its accomplishment. The rocks they inhabited were so barren and unfriendly to vegetation, that notwithstanding the simplicity of their manners, it was hardly possible to discover by what means they subsisted. Some meadows and meagre pasturages in the valleys, which, during winter, were covered with snow, and which, in summer, barely sufficed to support a few sheep and chamois; together with a few barren fields, lying on the edges of precipices, covered with blocks of granite, and rendered every year more sterile by the mountain torrents, and the frequent descent of huge avalanches, composed the whole of their possessions, the produce of which was scarcely sufficient to pay the imposts which, by the culpable negligence of their assessors, were unduly proportioned to the barrenness and sterility of the soil.

Relying on divine assistance, Neff commenced his labours, and soon began to feel a kind of romantic attachment to the rugged mountains and uncouth scenery by which he was surrounded. His first efforts were to introduce a better system of education. On his arrival he found a few schoolmasters who were scarcely able to read, and whose instructions, miserable as they were, were still more miserably remunerated at the rate of two louis per annum. During the ensuing winter Neff himself communicated instruction to all who were willing to attend him, and the following year he induced a few competent schoolmasters to settle at Dormillouse, Trieve, and LaCombe, having prevailed upon the inhabitants to raise them a higher salary than their

predecessors had enjoyed. The establishment of regular and efficient teachers was hailed with satisfaction and delight by Neff, and the more intelligent of his parishioners; but it was still necessary that a school-house should be erected in each village, and particularly at Dormillouse, where the pupils began rapidly to increase. Hitherto it had been customary for the scholars to assemble in low and damp cottages, where, enveloped in smoke, they were liable to continual interruptions. Under these circumstances, Neff proposed to the inhabitants of Dormillouse to erect a spacious school-room. His suggestion being approved, he instantly commenced operations, working himself with the utmost alacrity. Each family furnished a man, and an ass to carry the materials, and in the space of a week the building was completed.

It would not be within the limits of this memoir to detail the apparently insurmountable difficulties with which this devoted and indefatigable man had to contend, or to enumerate the various plans of usefulness he brought into operation, all tending to ameliorate the condition and to elevate the moral and intellectual character of these isolated and ignorant mountaineers. A total change, however, in their manners and habits was very soon apparent. They became assiduous, and attentive to their private and social duties; the women were no longer considered as belonging to a lower scale of beings, and they manifested great eagerness to procure tracts and collections of sermons to read among themselves, when the engagements of their pastor called him away to other villages. As yet, however, there were no symptoms of the influence of vital religion upon their hearts; and it was

not until April, 1823, that any decisive evidence of real piety became apparent. Neff had then the happiness to observe that a deep conviction of the vital importance of personal religion had become extensively diffused, and, among other places, in the poor village of Minsas. It was impossible to account for the rapidity with which solemn religious impressions were now propagated throughout all the villages in the valley, without attributing it to the evident express agency of the Holy Spirit. An abhorrence of sin, and a conviction of the necessity of repentance, and the need of the grace of God, became universally prevalent. So sudden and extensive was the change, that Neff himself could not refrain from astonishment. Absorbed in contemplation, he exclaimed—"The rocks and even the glaciers appear animated, and seem to smile in radiant joy. Even this desolate and savage country is now agreeable and dear, since it has become the habitation of brethren.

Neff took advantage of these dispositions, and established a Bible Society at Fressiniere. The committee was composed of ten persons from the different villages, who took care that every family in the valley should be provided with a Bible.

In the midst of these ministerial labours, the temporal concerns of his parishioners occupied a large share in his attention. Instead of watering their meadows at stated periods, they had been accustomed to depend upon the snow for moisture; consequently, after a mild winter, when the snow had fallen less abundantly than usual, their lands became dry, and vegetation languished. A considerable stream, caused by the

confluence of mountain torrents, flowing through Dormillouse, suggested to Neff the idea of distributing its waters among the meadows. For a long time, he had to contend with the prejudices and ignorance of the proprietors of the lands. At length, however, he overcame every obstacle, and, under his directions, canals were cut in various parts of the valley. In the culture of the potatoe, one of their principal articles of food, he likewise introduced considerable improvements.

During the month of November of this year, Neff opened a school for the more intelligent of his youthful parishioners, especially for such as were engaged in the work of tuition, or those whom he was desirous of training for this purpose. He took upon himself the entire superintendence of their studies; and as it was necessary that they should return to their occupations as soon as the spring commenced, he devoted fourteen or fifteen hours every day to their instruction. Reading, writing, and arithmetic, occupied the greatest portion of their time, whilst, at stated intervals, geography and psalmody were introduced as recreations. To a few of his more advanced pupils he taught the elements of geometry and natural philosophy, sciences which hitherto they had not known even by name. He was accustomed to employ the most familiar illustrations to make himself comprehended. A wooden ball, revolving on an axis, on which he had traced the principal circles, a few potatoes, a lighted candle, and very frequently the heads of his audience, were employed to explain the movement of the earth, and the courses of the celestial bodies. In showing them a map of the world, he directed their attention

to the history and religious condition of each nation, and thus excited a deep interest in the work of missions to the heathen. The following winter, twelve of his youthful pupils were actively employed as itinerants in the various villages of his parish.

Neither his unremitting exertions, the uncongeniality of the climate, nor the many privations to which he was subjected, appeared to have any influence upon his health during the first three years of residence among the Vaudois; but in the summer of 1826, he experienced great debility of stomach, occasioned probably by the use of improper food, and the extreme irregularity of his diet. In crossing the scattered masses of an enormous avalanche, which had recently fallen, he had the misfortune to receive a severe contusion of the knee, which obliged him to desist from his labours for a considerable time. Shortly afterwards, however, he resumed them; but at length, overcome by the entreaties of his friends, who were better aware of his situation than himself, he was induced to proceed to Geneva, where he arrived in a very precarious state of health. During his residence there, he wrote a number of religious meditations, which have gone through several editions, and are held in deserved estimation, not only by the Vaudois, but throughout Switzerland.

His illness continuing to increase, he was recommended to try the waters of Plombiere, whither he proceeded, notwithstanding his weakness. Whilst there he preached several times, and his sermons excited considerable interest; but having experienced no relief, he at length returned to Geneva. The history of his pro-

tracted sufferings would be as instructive as that of his devoted and indefatigable life. At the commencement of April, 1829, he became sensible that his earthly pilgrimage was about to close. That faith in Christ which had inspired him with zeal and devotion, when in the enjoyment of health, gave him resignation and Christian hope, when on the bed of suffering and in prospect of death. Every breath which escaped his heaving bosom, appeared accompanied with a prayer; and, for many hours before his death, his happy spirit seemed quivering upon his lips, impatient to enjoy the presence of an approving God, and to enter upon his eternal reward. He died on the 12th April, 1829, at the early age of 31 years.

A few days previous to his death, he received a letter from his mountain flock, which, from the simple testimony it exhibits of the extent and usefulness of his labours, and the tender sentiments it breathes of gratitude for his invaluable services, will be considered by every sincere Christian of more value than the most eloquent and pompous eulogy. It thus concludes;

"Alas that we have been the cause of your long-sufferings! It was for us that you underwent so much fatigue amidst the snows in the depth of winter. Oh that we had been more prompt to listen to you, and spared you these labours. Willingly, even to the shedding of our blood, would we testify our gratitude for the unmerited and devoted attachment you have displayed in your unceasing efforts to promote our temporal and eternal welfare. But your recompence is in heaven. An immortal crown awaits you. May the Lord bless you, and give you consolation under your protracted ill-

ness. May he reward you with a thousand blessings from on high. We conclude with desiring an interest in your prayers, whilst ours, though feeble, shall be offered up on your behalf. Every family, without exception, from the Cime of the Romans, to the foot of the Inlus, salute you, many of whose names you will see appended to this letter."

Removed from his labours in the vigour of manhood, and amid prospects of extended usefulness, his loss has been severely felt by these mountain Christians. They

have not yet obtained a settled pastor, but continue exemplary in the observance of their Christian duties.

In reviewing his scene of labour, and the extraordinary change which had taken place in the character and pursuits of its inhabitants, none but the true disciple of Christ would be found, like Neff, disclaiming all personal merit, and with St. Paul, exclaiming, "Neither is he that planteth any thing, nor he that watereth; but God that giveth the increase."

Manchester.

T. S. E.*

ON THE SCRIPTURAL APPROPRIATION OF PROPERTY.

To the Editors.—It has been my desire, for several years, to see issue from the press, in one form or other, some remarks on the scriptural appropriation of property. It is an interesting subject, and one in which all are concerned, the poor as well as the rich, but one which I never remember to have seen treated at large, though it has been occasionally touched on in a very admirable and powerful manner in the pulpit. It is my purpose to put on paper a few thoughts, which have occurred to me, and for which, if not unworthy a place in your Magazine, I would solicit admission, with the hope, not of profiting others, which I cannot claim any pretensions to do, but of inducing some able individual to benefit both myself and others, by favouring the public with a small treatise on the subject.

It is not my wish or intention to censure the conduct of any, but it appears to me, that this matter is very little understood by, I will not say professors of religion, for it is a lamentable feature in the

character of our modern churches, that that term just means nothing, or if it means any thing, it is rather used to indicate non-possessors of vital Christianity than those who are the subjects of it; but I would say it is very little understood by those who really aim at conformity to the whole will of God, and desire to surrender themselves and their all to Him and his service. Now where are we to look for directions in this particular, but to the Bible? and are any positive rules to be found in it? I think there are, and those not merely inferential, but such as may be called direct commands. Indeed, so plainly are these set before us, that the difficulty does not so much consist in admitting their existence and their imperative claims on us, as in defining the exact line of duty between injunctions which at first sight would appear to carry us to two opposite extremes. Such, for example, may be the two following passages: "Lay not up for yourselves treasures upon earth," and, "if any provide not for his

* This article has been compiled from a Memoir of M. Neff that appeared in a recent number of a French periodical, "*Le Sémur*" of which, in fact, it is chiefly a translation."

own, and specially for those of his own house, he hath denied the faith and is worse than an infidel." On the first view it would seem as if the neglect condemned by the Apostle, was sanctioned by his Lord. But if we consider the former passage we shall see, that the word treasure includes much more than mere wealth; it comprehends every earthly good we are capable of enjoying, and on which even the disciples of Jesus are too prone to set their affections; for our Saviour says where our treasure is, there our hearts are also; so that he intended to strike at the very root of worldly mindedness; while in the latter the Apostle would seem to countenance the hoarding of riches, when his object was to prevent the church's being burdened with the support of destitute individuals, whose relatives were capable of maintaining them, and whose industry to attain this end, he was desirous of calling forth.

It will be our first object to take a view of the conduct of God's people in the earliest ages of the world, and the subsequent directions afforded them by Moses; and before we quit the Jewish church we shall be led to remark some splendid instances of such entire devotedness to God, as we but rarely meet with in modern times. The concise account given us of the Antediluvian church, affords an early proof of the origin of the presentation of first-fruits to the Lord, in the case of Abel, who brought the firstlings of his flock an offering to the Lord. Whether this was in consequence of an express command we are not informed; but it appears not improbable that it was, and it was a usage that was never entirely discontinued by members of the true church of God, as we find that Abraham subsequently gave tithes

of all he possessed to Melchizedek the priest of the most high God. This fact supplies us with information as to the proportion of a man's property which he was to consecrate to God, and was no doubt generally acknowledged as a suitable portion, since Jacob, when he possessed no property but his staff, vows to give a tenth to the Lord of all which he should give him.

The enactments of Moses concerning tithes were very interesting and explicit, and from them we shall gather what was the will of God as it respected the property of the Jewish church. Under the general name of offerings may be included every presentation at the temple. They were of two kinds. Those that were ordained by the express command of Jehovah, and those which were made from a principle purely devotional. Of the former, the first was a tithe of the Israelite's whole possessions. He next presented his offerings of devotion, and the first-fruits of all his increase; and of the remainder, the principal with the increase, he paid yearly, another tithe to the Levites. These that were obligatory amounted to an annual tribute of about a fifth of his possessions.

When we consider that the former class of tithes, provided not only for an expensive ecclesiastical establishment, but also maintained the state during the period of the theocracy, we shall be convinced that God in no way oppressed his people by the requirements above mentioned.

The offerings of devotion, or free will offerings, were as various as the circumstances of the parties, and proportioned to the amount of gratitude and devotional feeling possessed by the offerer. They were also regulated by the urgency of the cause which called them forth. The estimation in which such offerings were held by the

Lord, and such only, as were voluntary, will be seen in those words, "of every man that giveth it willingly with his heart, ye shall take my offering," a plain indication, that a grudging disposition was as displeasing to God under the law as under the Gospel. Was the tabernacle to be reared? we learn that those who were skilled in works, either substantial or ornamental, came willingly and offered themselves to make all that the Lord commanded. This indeed was a personal dedication, but not a less difficult sacrifice. And in this we find the labour was not confined to the men, but that the women, who were wise-hearted, spun, and brought their work which they had spun. Each brought according to his ability. They that possessed gold, gold; they that had jewels, jewels; they that had stores of curious wood, fine linen of divers colours, and skins, brought them—nothing necessary for the erection was wanting; and what was the result? When the people brought, "yet free-offerings, every morning, they that wrought in the work desisted, and went to Moses, saying, the people bring much more than enough for the service of the work which the Lord commanded to be made." Thus the people were restrained, for the stuff they had was sufficient and too much. This is the first instance on record of a zeal in some degree commensurate with the importance of the object that elicited it.

The next demand of a public nature on the liberality of the people of Israel, was made in the days of David, when he was making preparation for the building of the magnificent temple by Solomon. In this the expanded heart of the king led him to consecrate a large portion of his own proper good, over and above what he had prepared for the holy house; and he was zealously

seconded by the nobles and whole congregation, so that David had cause to bless the Lord that they had been enabled to offer so willingly, and he participated in the joy of the people on the occasion.

But splendid as was that costly edifice, neither its outward lustre nor its sacred use could preserve it from decay, and from the outrage of violence. The youthful Joash in the days of his piety beheld with sorrow its dilapidated state, and made proclamation that money should be collected, as Moses had commanded, for the tabernacle of witness; and the appeal was joyfully and promptly answered. The little chest for the reception of voluntary offerings was filled day by day, and money was gathered in abundance; and a beautiful example is recorded of unsuspecting confidence and faithful administration, of which it would be well there were more examples in our day: "Moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully." We have a similar record in the days of Josiah, notwithstanding the general prevalence of wickedness and idolatry.

At length the iniquities of the nation were at the height, and called down on them the wrathful displeasure of the Almighty. The nation was invaded by the Babylonians, who carried the people captives to Babylon, and burnt the temple of the Lord, and all the palaces, and demolished the walls of Jerusalem. In this desolate state, things remained seventy tedious years, when God stirred up the heart of Cyrus, in fulfilment of Isaiah's prophecy, to give a general permission to the Jews to return to their land, under the guidance of Zerubbabel or Sheshbazzar, two years after which they commenced

rebuilding their temple. On its completion a renewal was made of the offerings and tithes, of which the Lord complained, by the mouth of his holy prophets, that the people had robbed him.

We must now review the precepts given under the New Testament economy, and the corresponding conduct of the true followers of Jesus; and I think we shall find that we are under obligations as binding, as those of Moses, and that though the portion of history we shall have to survey, is much more concise, it nevertheless is not deficient in signal instances of disinterested and devout liberality.

In reviewing the precepts of the New Testament on this subject, I go at once to those contained in the writings of the Apostles; not that in passing over the instructions of our blessed Lord, I do not deem them worthy of the first attention, but because many of his discourses being addressed to his Apostles under circumstances peculiar to the apostolic times, it may be thought they are not of universal application; and because the church was then in its incipient state, and was not so organized as to render it needful to afford such explicit rules, as afterwards became necessary. The state of the Jewish nation generally was at this time very different from what it had been. It had long ceased to be a theocracy, and now was not only governed by an earthly prince, but that prince was a foreigner, and galling enough it must have been to every true-hearted Israelite to pay tribute to a Gentile ruler. A Christian believer, however, would cheerfully give the small required sum when he read, "Let every soul be subject to the higher powers, the powers that be are ordained of God; render to all their dues, tribute to whom tribute," &c. A portion, therefore, of his earthly

possessions, such a portion, as the state might deem right to demand and enforce the payment of, would be willingly and punctually paid by him. The more interesting question concerns the portion to be devoted to God and his service; which properly divides itself into five branches: the support of the ministry, the maintenance of public worship, the securing of temporal supplies to the poor of Christ's flock, general benevolence to all the needy, and the conducting of missionary labours. In all these respects there is no express command as to the amount or proportion which it is the Christian's duty to impart, but there is a passage of Scripture which ought to regulate us in this matter, though it is almost invariably quoted to quiet the conscience, and comfort the mind, in withholding, "more than is meet." It is this, "if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not," which I understand to be, not only a gracious declaration that the Lord accepts the sincere desire to serve him of those, to whom he has not imparted largely of this world's goods; but I see in it an implied rejection of those offerings, which, though tendered with a profession of hearty good will to this cause, are abominable in his sight, because they are not *according to what the man hath*.

On the support of the ministry, but little is said in the New Testament compared with what is enjoined in the Old. It was no longer attached to the state, therefore it devolved on each separate community of believers to provide for the support of its own minister; and it is a pleasant circumstance to a mind of a generous stamp, that this matter is left much to private discretion. It seems to say to the believing heart: There is no need

to press this point on you—you know the value of the truth, you will therefore highly value him who is the instrument of dispensing it to you: your grateful soul will be continually pouring out its thanks to him who blesses the word of grace to you, and the faithful pastor who watches for your soul, as he who must give an account, and sows unto you spiritual things, to him you will not fail to impart a portion of your worldly things. There are, however, one or two decided injunctions, which it may be advisable just to notice. "Let him that is taught in the word communicate unto him that teacheth in ALL good things." "The Lord hath ordained that they which preach the Gospel should live of the Gospel." Now how were these precepts regarded by the early Christians? The honoured Apostle, who was instrumental in founding most of the primitive churches among the Gentiles tells us, that those in Macedonia were forward in shewing him this proof of their love, to the truth which he had proclaimed to them, even after he had quitted them, and was pursuing his apostolic course and founding other churches; and also when a prisoner at Rome, he says to the Philippians, ye sent once and again to my necessities, and now your care of me hath flourished again; and his view of what ought to be the measure of the believer's sense of obligation to him who has been the means of his spiritual illumination is displayed, when in pleading for the pardon and restoration of a runaway slave, he touchingly adds, "albeit I do not say to thee how thou owest unto me, even thine own self besides." There are many contracted-minded individuals who think that no minister preaches so well, as he who is con-

tinually enduring a sense of destitution, and all the torments connected with pecuniary difficulties. Are not then the trying cares and duties peculiar to the minister, in addition to those in which every individual Christian participates, sufficient to oppress his mind with a weight of anxiety, but must he also be burdened with a feeling that his temporal supplies are inadequate to the wants of himself and family? I would just ask such individuals how a minister so circumstanced can be "*given to hospitality*?" When a bishop is commanded to be a "*lover of hospitality*," it is evidently the intention of the Lord, that he should be placed in such circumstances as to be able to perform the requisition.

The maintenance of public worship is the next particular, concerning which we are to learn our duty in the way of giving. I am not aware that any mention is made in the New Testament of a building erected expressly for the purpose of Christian worship. The disciples first met in a large upper chamber, the abode of the apostles; and it appears that, at that early period, private dwellings were cheerfully given up as the place of general assembly; and without dwelling on this particular, we see that the zeal which would lead a person to consecrate his own house to this purpose, would also lead him liberally to contribute to the erection of a convenient place of worship.

The New Testament Scriptures are very full on the subject of ministering to the saints, and the early Christians went so far as to give up all their personal property for the benefit of the general body. Without asserting that such a devotion of our possessions is imperative on us, we cannot but admire the disinterested conduct of

the primitive churches in this respect; and we must acknowledge that the *spirit* which led to such acts, is broadly enforced on us, as that without which we cannot lay claim to discipleship. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" In this grace of brotherly sympathy and affectionate liberality the Macedonian churches are greatly commended, and presented by the apostle as worthy examples to the whole church: they are said to have given to their power, yea, and beyond their power; and I do not find them any where censured for excess in this grace, though they were in deep poverty; but I question much whether, in the present day, if such a display of Christian charity were to be manifested, the worldly policy of some wrong-hearted or wrong-named saints would not vehemently exclaim against such guilty imprudence.

Now for the exercise of charity to all the needy, which is not to be neglected, though the "household of faith" are to have the first place in our benevolent feelings. "Do good unto all men" is our rule in this respect, which is so plain that it needs no comment. That missionary exertions were zealously carried on in the earlier ages of the Christian church, there can be no doubt—indeed all the apostles and first preachers of the gospel were, in the full sense of the word, missionaries; and as soon as a church was collected any where, and a pastor placed over it, did that church wait till it had attained to some stability, and had enlarged to a respectable size, before it thought itself authorized to send forth its missionaries to found other churches? No, they

had not so learned their duty; but their hearts burned with love to Jesus, and their zeal corresponded with their obligations. We find Paul supported by the Macedonian churches during his labours among the Corinthians, and numerically small and poor, as most of their members were, they could not only maintain their own minister, relieve the distressed brethren of their own communion, &c. &c. but they had something for the poor saints at Jerusalem, and other places, to whom they sent their bounty by trusty individuals, known by the name of "messengers of the churches."

Now what conclusions are we to draw from this review of both the Jewish and Christian Churches.

I. That both dispensations show us, *that the cause of God has a claim on us, superior to every claim of an earthly kind.* It was not with them, Mammon first and God next; the world first and the Church next, which is too much the modern principle of action. No; their *all* was the Lord's and his people's if need were. We will just state our views of a Christian's conduct in this matter, in illustrations drawn from several ranks and classes of life; and as there are not many rich called (though, blessed be God, there are some, and some whose praise is in all the churches for their holy devotedness to God and his service,) we shall select them from the middle and lower classes. A young Christian man comes into possession,—say of ten thousand pounds,—his first feeling is immediately to consecrate a part to God; but while he is meditating, a friend who has heard of the circumstance enters, and proposes his embarking the whole in a certain lucrative concern; he is dazzled with the prospect; the gains

will be so great, he shall soon repay into the Lord's treasury more than what he now withholds; besides, by his thus employing the money, he will annually be enabled to do so much more for the cause of God; besides, under the gospel dispensation, there is nothing positively ordained as to the amount and time. Thus the conscience is lulled. In a short time the money is doubled, trebled; and is God then thought of? No; with wealth has come in worldliness; plate on the table has brought leanness into the soul: so true is it now, as in the apostolic days, that "they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." "How hardly shall they that have riches enter the kingdom of heaven!" How does another, in similar circumstances, act? He reads the word, "Honour the Lord with thy substance, and with the first-fruits of thine increase." To the Lord he consecrates a tenth, and his appropriation of the thousand to different religious purposes is to him matter of prayerful thought. He feels he is the Lord's steward, and that to him he must give account. He next seeks direction from on high as to the employment of the remaining nine thousand. He is heard and answered, and is blessed with abundant prosperity,—even more than his neighbour. In apostolic times he would have laid his all at the disciples' feet, but, sad to say! the deadening influence of *modern* profession has an effect too powerful even over *his* mind, ardent as he is in every benevolent object, and even self-denying. There is a debt on his chapel; he has laboured nine years for his family; were he to labour the tenth year for this single

object, his earnings would liquidate it. But that is a thing unheard of. Unheard of? Shame, shame; that it is! He gives as much, and more than his neighbours, who are equally rich. Perhaps he does; but does he give in proportion to yonder poor member of the same flock? Let us see. "I am very weary," says the hard-working labourer to his wife, as at the return of evening he enters his humble dwelling; "I am very weary, but this debt sits heavy on my mind, Betty." "What debt, John? I thought you paid that last week." "So I did pay that; but the one I am thinking of is the chapel debt, which we are often hearing about, and puts spokes in the way of much good. Now I have been thinking you must give a shilling next Sabbath-day out of the five you will get on Saturday night, and we'll try to do without something or other to make it up; and I think I'll go out now and see if I can't get an errand which will put something in my pocket for it; for you know the saying 'Every little makes a mickle;' and don't you remember the Jewish widow? Why when shall we Christian people come up to them Jews? Why she gave all her living! when did ever any of us do that? And the bright light had'n't shined into her soul! That's what I have been thinking of; so just, Betty, give me a dry crust, and while I'm away, be praying that I may get something to do and bring home an honest penny for the good cause." "Go to now, ye rich men, weep and howl for" the miserable spirit ye are of; "your gold and silver is cankered; and the rust of them shall be a witness against you." The money ye have kept back from the Lord hath a voice which hath "entered into

the ears of the Lord of Sabaoth. Ye have heaped treasure together for the last days!"

I would draw an illustration from another class. I am credibly informed, not that I understand much of the matter myself, that most young ladies of the middle ranks, between the periods of their emancipation from the school-room and their marriage, receive from their parents a certain annual sum for their apparel and pocket expenses. I am told the sum varies from £20 to £80, or £100, according to the age and expectations of the parties. These individuals compose a large body of our population, and many of them are laudably engaged in works of mercy; but we are perpetually assailed by the cry from one or other of them, Oh! our society is in debt—we have so many poor to clothe! Do help us a little, pray give us a trifle. Why, my fair friends? Your poor ought to be in flourishing circumstances. You have more money than you know how to spend—witness the cockade and coxcomb appendages to your hats, and other ridiculous superfluities, with which you attempt to orna-

ment, but in fact, disfigure your persons. You are the individuals who ought to do much for the world—you have no family claims, all your wants are supplied.

But I must hasten to my

11d and last conclusion, which is, *that if every member in all our churches were to act upon Scriptural principles, and follow Scripture examples, our churches and the world would soon be in a different state from that in which they now are.* Our ministry would be respectably and comfortably maintained; our chapel debts would be cancelled, for *daily* the chest would be filled, till our treasurer would say he had more than enough; our poor church members would have to thank God for adequate supplies; the needy poor around us would be relieved and benefited; and from all our churches Missionaries, for home and foreign service, would be sent out—not thirty a-year from three-hundred churches, but as in the Apostolic times, *many* from *each* church. God grant that our eyes may see such blessed days, if it be his will!

I remain, Gentlemen, your's, &c.
EUBULUS.

THE RELIGIOUS OPINIONS OF GENERAL WASHINGTON.

Now that the fratricidal hatred against America and her illustrious chieftains has passed away with that generation of Englishmen who resisted her natural independence, candid men of all parties are ready to do justice to the character of General George Washington, and few Englishmen would now question the truth of the following eulogium which Charles James Fox pronounced upon him in the British House of Commons in 1794.

"Illustrious man! deriving ho-

nour less from the splendour of his situation than from the dignity of his mind, before whom all borrowed greatness sinks into insignificance. I cannot, indeed, help admiring the wisdom and fortune of this great man; not that by the phrase, *fortune*, I mean to derogate from his merit; but notwithstanding his extraordinary talents and exalted integrity, it must be considered as singularly fortunate that he should have experienced a lot which so seldom falls to the lot of humanity, and have passed

through such a variety of scenes without stain and without reproach. It must indeed create astonishment, that placed in circumstances so critical, and filling, for a series of time, a station so conspicuous, his character should never once have been called in question, that he should in no one instance have been accused either of improper insolence or of mean submission in his transactions with foreign nations. It has been reserved for him to run the race of glory without experiencing the smallest interruption to the brilliancy of his career. The breath of censure has not dared to impeach the purity of his conduct, nor the eye of envy to raise its malignant glance to the elevation of his virtues. Such has been the transcendent merit and the unparalleled fate of this illustrious man."

Of such a man, America may well boast, and the principles which helped to form his character may justly be inquired after with interest. It appears from recent American papers, that the infidel party in the Republic have been anxious to claim Washington as their own. Preposterous as this must appear to the few surviving contemporaries of that illustrious man, it is necessary, for the sake of the rising generation, that the falsehood should be put down.

The Rev. Dr. Milner, of New York, who visited London a year or two ago, has written to a brother minister at Alexandria, soliciting information, who sent him in reply the following letter:

Alexandria, Oct. 18, 1831.

"Rev. and dear Sir,—Although you have not heard from me again, as I promised, I have not been unmindful of the subject of your first letter. Owing to sickness in one branch of the Washington fa-

mily, and the absence from home of another, it has not been in my power to obtain precisely such documents as I hoped to procure. Indeed, the private papers of General Washington are in the hands of the Rev. Jared Sparks, who is using them to enable him to draw up a life of the General. Such information as it has been in my power to obtain, relative to his Christian principles, &c. I will now give, and if more should hereafter come into my hands, it shall be forwarded without delay. That he was a professed Christian, is affirmed by every branch of the family; and the universal impression, both among his relatives and others is, that he was a communicant; but I find no one who ever communed with him. His nephew, Major L. Lewis, says, that he well remembers leaving the General and his wife in church when the Lord's Supper was to be administered, and that then, none remained in the church here but communicants. That he was a friend and supporter of religion, will appear from the enclosed extract from the records of the vestry of Christ's church, Fairfax parish, which I thought you would prefer to have, rather than a copy, on account of its being properly attested by the Rector.*

"Major Lewis says, that such was the interest which his uncle took in the erection of a public church near Mount Vernon, that he personally surveyed the whole parish that it might be conveniently located. His own name was

* The document here referred to, is an engagement by those who signed it, that their pews should be taxed five pounds each, annually, and for ever, for the support of the clergyman that might officiate in the church, provided there were no tax laid by law. The name of Washington heads the list.

put in his pew-door. In this parish, there was no minister during the latter part of his life, which, together with the nature of his sickness, accounts for no clergyman being with him at the time of his last illness.

"There is sufficient reason to believe that he was regular in his devotional habits. Rev. E. M'Guire says, that once holding an argument with Major George Lewis (who, if I mistake not, commanded the body-guard) on the subject of Christianity, he enquired from him what were the views of General W. on the subject. "O!" he answered, "General W. was a Christian;" and in proof said, that he used to pray—and mentioned having heard him at prayer in his room when he went to carry dispatches to him. Mr. ——— acted, when a youth, as the General's private secretary. Observing that he retired usually at a certain hour for a considerable time, his juvenile curiosity prompted him to ascertain for what purpose, and he stated that he saw his uncle on his knees at a small stand, with the Bible before him. This anecdote is well known.

"General W. in his will makes the following demise: 'To the Rev., now Baron Lord Fairfax, I give a large Bible in three volumes, with notes, presented to me by the Rt. Rev. Thomas Wilson, Bishop of Sudor and Man.'

"With affectionate regard, your friend and brother,

"WM. JACKSON.

"Rev. J. Milner, DD.

"The within statement I am happy to say is correct.

"LAWRENCE LEWIS."

The publication of this letter in the New York Observer has led a correspondent to state, that some years ago he was on a visit at the residence of the late Judge Bou-

dinot at Newark, New Jersey, when one of the company asserted, that although General Washington had, in his public documents, acknowledged the existence and sovereignty of a Supreme Being who governs the affairs of this world, yet there was no proof that he was a *Christian*, or that he acknowledged a divine revelation through the Saviour. Judge Boudinot observed, that his guest was mistaken. "The General," said he, "*was a Christian*," and cited his address to the governors of the several states on his resigning the command of the American army, in proof of his assertion. The following is the decisive passage referred to.

"The free cultivation of letters—the unbounded extension of commerce—the progressive refinement of manners—the growing liberality of sentiment—and, *above all, the pure and benign light of revelation*, has had a meliorating influence on mankind, and increased the blessings of society.

"I now make it my earnest prayer that God would have you, and the state over which you preside, in his holy protection, and that he would incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government, to entertain a brotherly affection and love for one another, for their fellow-citizens of the United States at large, and particularly for their brethren who have served in the field; and finally, that he would most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the DIVINE AUTHOR of our blessed religion, without a humble imitation of whose example in those things we can

never hope to be a happy nation.

"I have the honour to be, &c.
(Signed) "GEO. WASHINGTON."

It is known that on his death-bed Washington said to his physician, "*Doctor, I am dying; but I am not afraid to die.*" Who that

reads the above testimony but will cherish the pleasing hope that the calmness of this illustrious man at such a moment, resulted from that religion which he had professed to the world, and practised before his household.

PHILO-COLUMBIA.

MAN'S ABILITY AND OBLIGATIONS, ILLUSTRATED, IN THE DEATH OF AN UNCONVERTED SINNER.

"A certain fearful looking for of judgment."—Heb. x. 27.

FIVE years after the interview which has been described in a former paper, I was summoned to the bed-side of this same man. He was sick, and nigh unto death. As I drew near I was struck with the ashy paleness of his countenance. The damps of death moistened his forehead, his eye was anxiously wandering about, as if taking a last glance on every thing it had loved and delighted in, his lips were parched, his whole frame restless, and his gaspings for breath at times were most distressing. Still his faculties were sound—conscience was awake, and, as he afterwards told me, memory was busy spreading before him her numerous tablets on which were inscribed, Broken sabbaths—mis-spent opportunities—rejected offers of mercy—resistings of the Spirit—neglected warnings—broken vows, an unread Bible, all stood in terrible array before him; and further in the distance floated before his vision, a great white throne set, and a trumpet sounding, and the dead awaking, and angels gathering, and thunders, and lightnings, and a flaming world. All this passed before his eye in fearful splendour, and then there came over him a shaking and trembling. He closed his eyes and turned his head; but still it was there. His friends observed his emotion, one

by one they pressed round his bed, and offered their services, and wept, and wished they could relieve him.

They asked him if they could administer nothing to his ease or comfort. He was evidently thankful for their kindness, but intimated that it was unavailing. All this time he never spoke of what was going on within, and they, as ignorant of true religion as himself knew of no disease which was not capable of being alleviated by the prescriptions of the physician.

After a little time he requested all his friends to leave the room, with the exception of myself and a female relative, who had that morning come to visit him.

"You remember our conversation," said he, "when we last met," I do, replied I, "it was an important one."

"Would to God I had never heard it," he observed quickly, "it haunts me now. It has been 'a savour of death unto death' to me." I shuddered, for I felt it to be true, but remarked that the truth I had then so much insisted upon was true still, whosoever would might come and take of the water of life freely. "I know it," said he, hurriedly, "I know it, but I have found it out too late; I am dying of thirst, yet I revolt at the water you offer me. I have so long resisted the offered

mercy, that I have now no disposition to ask it, and I feel deeply what you once said, that God is under no obligation to give me a better heart, especially after such long abuse of his kindness. Better for me now, had there been no God and no offered Saviour."

What could I reply, my lips were sealed—here was a man literally in the slavery of hell, "*sold under sin.*"

He proceeded, "You were doubtless surprised that all you said to me should have produced so little effect; the fact was, I was under the influence of certain worldly opinions which I had made up my mind not to renounce, let the consequences be what they might. They were to me as a right eye or a right arm. You were not the first person who set the gospel plainly before me, and warned me of my way. Early in life an attached relative seriously pressed upon me the necessity of giving up my heart to God. I felt the weight of his remarks and resolved to attend to them. The Spirit, as a convincer of sin, distressed me. I felt obliged to come to some decision, and I resolved that before many years had passed over my head, I would become religious. This satisfied me and my convictions left me. I went into the world, fell in with gay associates, and soon became addicted to practices which the world allows, though God condemns.

"Some years after this I was obliged to witness the death of a young companion. He said but little, but that little was a word of warning. I left his chamber, went home and wept bitterly. My former vows came back to my mind, my sins were placed in order before me. If the Spirit ever strives with man, he strove with me then. But it was in vain. I loved my sins too dearly to part with them. I rushed

into new gaieties and soon obliterated my impressions.

"What you said to me troubled me a little, but that was soon forgotten, and from that day to this I do not know that I have ever had one serious thought of eternity; and now that I am about to enter upon it, there is no subject I would rather forget. But this is impossible. There is no such thing as forgetting eternity on a death-bed." Then turning himself towards me, and fixing his eye upon me, he said in a slow and solemn manner and, in tones which I shall never forget, "I know now what that text means, *A certain—fearful looking for of judgment.*"

The scene was almost too much for me. His relative, who had stood by and heard him speak, was quite overcome. She threw herself upon a chair, hid her face in her hands, and wept in bitterness of soul.

He alope was unmoved. There seemed indeed for a moment to be a kind of satanic triumph in his eye, as if he could brave Omnipotence, but it soon vanished. After a while he thus resumed.

"I had a dreadful vision last night, a vision of the last judgment. It was the great day of account. A countless host were present. The books were opened, and my character was exhibited before an assembled world.

"On the throne of judgment sat Jesus Christ, that very Christ whose enemy I had been, whose mercy I had scorned, whose blood I had trampled upon, whose yoke I had despised, and whose name had been hateful in my ears.

"The law was my accuser. It complained of violated precepts without number, pleaded its right to perfect obedience, and demanded that I should be consigned to eternal pain.

"The witnesses were called, and a host appeared, and they all testified against me; and then there was a solemn silence. And a voice from the throne uttered, 'I spread eternity before his eye.' 'I withstood him in his way.' 'I called but he refused,' I asked admission to his heart, but it was the abode of every foul and hateful bird, and he *would* not have it cleansed. Long time I strove with him but in vain. He was joined to his idols, so I let him alone."

"The evidence was made up. Sinner, answer for thyself sounded through the vast assembly. I was speechless. I looked to Christ and said something about having trusted in the merits of his blood. But he replied, 'depart from me, accursed, I never knew thee, thou worker of iniquity.' Every word was like a poisoned arrow. I awoke in anguish, and ever since, that scene has been floating before my eyes."

I ventured to ask if his opinions had undergone no change with regard to his accountability. "O yes," he replied, "a most important one. There is now a solemn conviction on my mind, that I am both an *accountable* and an *inexcusable* creature. If I could feel that my aversion to God was involuntary, and that I never had either *power* to keep his law spiritually or *ability* to love him supremely, then I should feel that I was *unjustly* dealt with, and a sense of injury would sustain me; my situation would be unfortunate it is true, but 'the spirit' of man will sustain his infirmity. But this is not my condition, my deepest anguish arises from that which no man can bear, 'a wounded spirit.' I have no sense of injury to sustain me. There is nothing in the character of God which I can possibly despise. While I hate his purity and holiness I cannot help admiring and envying him. I covet

heaven, yet I feel conscious I should be miserable there. There is not one being there with whom I could sympathize. I am earthly and I love earthly things. It would be intolerable to me to be for ever engaged in spiritual exercises. If I had my choice I would stay on earth for ever. O that I could live always. But since that cannot be I must sink to hell."

I begged him to stop, as the exertion of speaking was evidently painful to him, but he cried out, "No, hear me out. You will never hear my voice again. This is our last meeting."

"I was placed upon earth to glorify God, but I have lived to myself. I had a soul to save, but I neglected it. I had a calling and election to make sure, but I have scarcely given it a thought. All eternity lay before me, but I chained myself to earth. I have not fulfilled the purpose for which I was created, and for this I am accountable."

I have no excuse to plead, my depravity was voluntary depravity. I had as much power to love God as to hate him. As much power to go to the house of God as to the abodes of sin. As much power to attend to the things which were spoken in relation to my eternal peace, as I had to attend to any thing else. The only reason why I did not keep the whole law perfectly was because I *would* not; and when I had broken it, the only reason why I did not exercise evangelical repentance was, because I *would* not. Life and death were before me, I chose death. I was as able to have *chosen* life, and now I must bear the consequences. I have been on the whole what is considered a moral man; I have had a form of religion; I have had a clear speculative acquaintance with its truths; I have had convictions of sin; I have been confident

of heaven at last, but *I have never loved God*. I do not love him yet. I never shall love him through all eternity. Now 'the harvest is past, the summer is ended, and I am not saved.' He paused a moment or two, and then added in a low voice.

"But now the Almighty God comes near
And fills my soul with awful fear."

He was quite exhausted. He lay with his eyes fixed. The horrors of an undone eternity were again before him.

I gazed in silent anguish. There he was, evidently dying; and dying without Christ, and without hope of salvation; dying with the solemn conviction that he had destroyed himself; dying, after having first witnessed the death of all his false hopes, of all his vain confidence, of all his ungrounded persuasions of God's mercy. The physician arrived, and we left the room. His relative, who accompanied me, expressed a hope that he might be labouring under some mental delusion, especially as he had spoken much about having sinned against the Spirit. She could not believe, she said, that the Spirit of God ever strove with man in vain.

I reminded her of the language of God himself in reference to the Antediluvian world, "My Spirit shall not always strive with man." From this passage I urged, it was evident that God by his Holy Spirit had striven with them, and striven long, and striven in vain, and therefore threatens to strive no more.

"Give me, (said she) your views on that passage, for this subject often perplexes me." I replied, you cannot dispute that the words of the text clearly involve the fact, that God by his Holy Spirit strove with the old world. The first question then is, How had he striven with them? Doubtless,

he had striven with them by the admonitions of conscience, which never fails to set before men the sins of which they are guilty. The prevailing sin of the old world was infidelity. This was at the root of all their transgressions. They were fools, and said in their hearts, "there is no God." The warnings of conscience being neglected, God next strove with them by a miraculous interposition; and, to leave them without excuse for their unbelief, Enoch was taken to heaven without dying, that thus demonstration might be given of the being of a God, a rewarder of the righteous, and a judge of the wicked. But all was in vain—the corruption became universal. The righteous few who had long formed a true church in the midst of all that was lost and depraved, became corrupted too. The "sons of God," instead of "marrying in the Lord," "took them wives of whomsoever they chose," and the whole earth, without exception, became one vast theatre of rebellion against God.

Last of all, God strove with them by the preaching of Noah, "a preacher of righteousness." That the Spirit of God, as a conqueror of sin, accompanied Noah's preaching, is evident from the (1st of Peter iii. 20,) where Christ by the Spirit is spoken of as preaching to them. "By which also, (that is, by the Spirit spoken of in the foregoing verse,) he went and preached unto the spirits (now) in prison, which sometime were disobedient when once the long suffering of God waited in the days of Noah while the ark was a preparing." Nothing, therefore, can be plainer, than that both by conscience, by miraculous interposition, and by preaching, God's Holy Spirit strove with the old world.

The second fact involved in the passage I quoted is, that there was a time when he ceased to strive with them. *When* that time was, does not appear. Probably long before the ark was finished; for notwithstanding this erection, which was itself a continual sermon, and notwithstanding the repeated exhortations of Noah, it seems that *not one convert* was made. He and his family went alone into the ark.

We know what was the consequence of the cessation of his strivings, universal infidelity abounded. Men became more careless than ever. "They ate and drank, they married and were given in marriage, and God was not in all their thoughts." In vain was the voice of Noah lifted up in earnest entreaty. In vain did the ark rise before them in majestic simplicity. Every stroke of the hammer, instead of shaking their hearts, excited their ridicule. Every sermon was laughed at. God was mocked and despised. In vain did the beasts of the field, and the fowls of the air, and every insect that creepeth upon the earth, and every winged fly, come trooping in pairs into the refuge which God had provided. The miracle might occasion wonder, but it did not affect their hearts. At length the day came, the hour was fulfilled. God shut them in with all that was needful for their preservation and safety, and before many days the ark floated over a convulsed and ruined world. In that little bark was shut up all that lived, and breathed, and moved—the fathers of a new world, the seed of the countless millions, who have since that time trodden the fair fields of earth, and whose ashes repose under its bosom.

Such were the men of the old world, and such was the way in

which God dealt with them. Now, apply this to the present race of sinners. God's Holy Spirit strives with sinners now. He strives in *many* ways and by *various* methods. He strives by conscience—conscience is in the breast, the vicegerent of God; it is the candle of the Lord, shining in the innermost parts of the body; it is the still small voice of the Almighty; in the absence of revelation it is the light by which men will be judged and condemned. "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which shew the work of the law written in their hearts—their *conscience* also bearing witness, and their thoughts the meanwhile accusing or else excusing one another.

It is here that the Spirit of God first meets with resistance from the depraved heart of man—even in childhood, the effort begins to stifle the voice of conscience.—Being resisted thus early and constantly, it is not to be wondered at, that before long its warnings become altogether disregarded; it ceases to be heard, and ceases to be troublesome.

Conscience being neglected, God next strives by providential dispensations. Every fit of sickness is an alarm—the death-bed of every sinner is a sermon, and the death-bed of a saint is a sermon too. By these events he affects the hearts of surrounding survivors, brings eternity immediately under their eye, and sets before them powerful motives to turn to him, that they may live. In proportion as these impressions are neglected or forgotten is the Holy Spirit resisted and despised.

But chiefly and more than all, God strives with a rebellious world by the faithful preaching of

the word. It is for this purpose, among others, that he preserves a church in the world, and has ordained the regular administration of the ordinances of religion. This method is more effectual than we generally suppose. Probably few persons sit long under a plain and searching preacher, without being in some measure affected by his ministrations.

The pious Halyburton, after having been three years settled at Ceres, N.B. thus writes, "I have, says he, now spent about a month in converse with my people, and I observe the following things: that of three or four hundred persons there are not above forty, who have not, at one time or other, been, more or less, awakened by the word, though with far the greater part it came to no length; whence notwithstanding it follows, that where there is a faithful ministry, it is not probable but most part are, at one time or other, in so far touched, as will be sure to issue in a dreadful aggravation of their guilt, in quenching the Spirit, and putting out light; for, if so many were touched, so that they could remember it, how many more may have been so who have not noticed this?" Your own experience will, I doubt not, witness to the truth of most of these remarks.

But this contest between God and the sinner does not always last to the end of life. There is a time when the Holy Spirit leaves off to strive. I cannot say *when* that time is, but there *is* such a time. There is such a time in every man's history who lives and dies an impenitent sinner. There is a time after which he never feels *any special concern* about turning to God, *any thought* about giving up his heart to Christ—a dreadful indifference takes possession of him, and sometimes sullenness or even ac-

knowledgeed enmity, mingled with despair. The unhappy man in the adjoining room is a striking instance in point. Had I seen any thing like humility, any softenings of heart, any desire of being guided to Christ, I should have felt perfectly assured that whatever sins he had committed, he had not committed the sin against the Holy Ghost.

But there is nothing of this.—Were he raised by miracle from his bed of sickness, he would, in all probability, be as great an enemy of God as ever.

The death of Gardiner, Bishop of Winchester, is another example. During his awful sufferings, both of body and mind, he frequently exclaimed, "I have sinned like Peter, but I have not wept like him."—Dr. Day, *the Bishop of Chichester*, seeing his dreadful state, endeavoured to comfort him with the offers of free justification through the blood of Christ made in the scripture. Gardiner, *convinced but not changed*, shewed the natural enmity of the heart of man against the doctrines of grace, exclaiming, "What, my Lord, will you open that gap now? Then farewell altogether. To me, and such other in my case, indeed you may speak it; but open this window to the people, and then farewell altogether." He spake little besides, but blasphemy and filthiness, and gave up the ghost with curses in his mouth, in terrible and unexpressible torments.

"But what advantage (said she) can arise from God's convincing men of sin without converting them?"

Much every way, I replied. Glory is thus brought both to God and to his law. The sinner is compelled to acknowledge the justice, and holiness of the law; and the long-suffering of the law-giver is most strikingly illustrated. The sinner through all eternity will thus be

made to feel that he has not perished without sufficient warning—that he has ruined himself; and all heaven will be led in wonder and in praise to exclaim, “Behold the goodness and severity of God,” to them that perish severity. It is for this cause that the Spirit comes to convince *the world* of sin, and by him every human being will be convinced of sin either in this world or at the bar of God.

At this moment, we were interrupted by a summons to return to the room we had left. It was but

to see the last struggle. A few minutes after, the immortal spirit passed into the presence of that God whom it so much dreaded to meet.

Reader—Death-beds are treacherous things—men are not always honest even when dying. Had not one been present who had before spoken with him on eternal things, the unhappy man would never have revealed his emotions, and those who stood by would have supposed there were “no bands in his death.”

D.

REMARKS ON THE AMERICAN SECT CALLING THEMSELVES CHRISTIANS.

To the Editors.—You were pleased to hand me yesterday, a Pamphlet, under the title of, “*The Rise and Establishment, in five and twenty years, in the United States of America, of one thousand Unitarian Congregations, under the designation of Christians, &c.*”—and applied to me, as an American, for an explanation of this announcement of such an extraordinary increase of Unitarians in our country, in so short a time.

It is true, gentlemen, that the sect styled *Christians*, in this pamphlet, happen to be Unitarians by profession, and doubtless in reality. But it would be quite a mistake to suppose, that Lindsey and Priestly, would have experienced so much satisfaction, as the advertisement supposes, had they lived to be acquainted with them. And it would be equally a mistake, if it were understood, that the people generally known in the United States, as Unitarians, were accustomed to have any intercourse or fellowship with this denomination. On the contrary, the old and prominent body of Unitarians would

deem it a great reproach to be reckoned of the same class.

The fact is—this sect of people, styling themselves *Christians*, thereby modestly implying, that they are the *only* Christians, if not the first—and who *happen* to be Unitarians, as they might have happened to be any thing else—are a set of enthusiastic religionists, under the Christian name, who have run over our country a few years past, like a sort of wildfire, choosing remote corners and dark retreats, as the field of their operation, and imposing themselves upon the ignorant and unwary.

They were originally a secession from the Calvinistic Baptist Church, as you will see in their own statement, and in their first set out sympathized with the Free-will Baptists, and are to this day more, or less, identified with them—always holding to *Immersion*, and making much of it. They were headed at first by one Elias Smith, a man well fitted to be the founder of a new sect among the ignorant and low—and for the greater portion of the period of their ex-

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istence, they have been called *Smithites*—until within a few years past they have partially succeeded, though with much difficulty, in getting to themselves the *exclusive* name of Christians—(designed by them to be exclusive)—but in popular speech, pronounced so that the letter *i*, of the first syllable, retains the same sound, as in Christ: *Christ-ians*. They are never called *Unitarians*, although known to be such, and are openly accused of it. They never make any attempt upon an enlightened and well regulated community, nor are they apt to hold their ground long even among the neglected and the ignorant. They are a boisterous, fanatical, furious sect—more so than any that has ever gone over our country. Achievements made in a whirlwind of passion, it is well known, are not apt to be durable. I once heard a minister of this sect praying, at the distance of probably two miles—so distinctly, that I could catch some of his words, and could perceive that he was praying and not preaching. When they first make their appearance among a people, in their migratory enterprizes, they keep out of sight the fact, that they are Unitarians. I have myself had occasion, in several instances, officially and publicly to accuse them of it—and they have always flatly and stoutly denied it. Although Unitarians in principle, and of the worst sort, they are as remote from being acknowledged and associated among those generally passing under this name, in the United States, as are the wandering tribes of Arabia from the domesticated and refined Germans, nor can there hardly be said to be any more sympathy between them.

And, as to the *one thousand* congregations of this sort, spoken of in this pamphlet, as having grown up in the United States in twenty-five years, I should not have

questioned the statement, if it had been *two*, or *three* thousand—it being understood, however, that a congregation, in this report, in a great majority of instances, signifies a station in some remote corner of the new and retired settlements of our country, occupied a little season by one of these noisy and fanatical preachers, and very likely you may enquire for the congregation and the preacher, the next year, and neither can be found. I do not speak in hyperbole, but from actual observation, in sober verity. I have seen it all, and had to do with it again and again. I have compared the operations of this sect to a fire in the under brushwood of a forest: it rages furiously for a while, and leaves its mark—but is not abiding. It is true, however, that they have an existence—and that they have collected here and there, over the face of our country, some more permanent congregations. But still their existence is of little note, and they have never been recognized, as a part of the Unitarian body—though I confess, it is proper they should be. But the Unitarians would never own them.

As the subject is now up, I might say something of the Unitarians *proper*—but I have already exceeded the limits prescribed me. Their congregations in the United States, from the best authorities now before me, do not exceed *one hundred and sixty*—and more than nine tenths of these are in the State of Massachusetts. It is possible, indeed, that their own report might go a little above this—but very little, if any. I would certainly take their own reckoning, if I could command it. And I am inclined to believe, that the statement I have here made, is from their own authorities.

As to the question of their increase, I have had some op-

portunity to know. Their principal domain has been in Massachusetts, their seat in Boston, and Cambridge University their oracle. Time was, even within a generation, when they ruled the state, sat enthroned in their chief city, and promulgated their oracles from their university, with none to call them in question. But since that time, there has been a struggle, and the result of that struggle has been, that their power has been restricted, their forces hemmed in and embarrassed, and before the tribunal of popular opinion, they have been sinking, and are now sinking. The proof is easy: Boston, their chief seat, might be said to have been, some thirty years ago, when this controversy commenced, all under their controul. There was very little ground there, that could be then taken, and held independent of them. But now, I will not say that orthodoxy has more churches and chapels under controul in the city of Boston—though I think possibly that may be true—but, unquestionably orthodoxy is most prominent, and most commanding, and is marching onward with firm and triumphant step. And Unitarianism has seen

and felt this invasion of her territory, not only in Boston, but throughout the Commonwealth;—or rather, she has perceived this gradual recovery, by open and manly warfare, of the ground which she had gained by stealth and sacrilege. The appeal has been made to the people from the Bible;—and the result has proved, that the people can understand the Bible—that the Bible teaches another doctrine than Unitarianism. It is true, that the Unitarians hold Cambridge, and may retain it for a while. But there is Andover planted by its side, and lifting up itself, and spreading out its wings, and sending forth its messengers over the land. The land, indeed, is full of orthodox schools, and the schools full of candidates for the ministry—while Unitarians have only one school, and that watched with universal and righteous jealousy,*—Unitarianism, in the United States, I cannot doubt, has seen its best day, and done its greatest mischief, and is now waning into that destruction to which the word of God and the conscience of the community have doomed it.

AN AMERICAN.

London, March 8th, 1832.

THE WAY TO IMPROVE A VISITATION FROM THE CHOLERA.

SINCE our former papers on the subject of the Cholera were penned, the apprehensions that there would be a general visitation from this malady, have been increased by its appearance in the metropolis. How it obtained an entrance, and fixed itself, almost simultaneously,

in so many centres for propagation widely distant from each other, are questions, very fruitful to those who are fond of vain speculations, but which the modesty of wisdom will admit to be, like the origin and nature of the disease, impentrably mysterious. Those whose

* This statement respects the eastern and older States, and is designed merely to represent the comparative condition of the Unitarians and Orthodox, and not to be implied, that there is an abundance, or even a sufficiency of Orthodox candidates for the ministry, considering the wants of the country. Such an inference would be far from the truth.

means of information were the most abundant, and whose inquiries were the most impartially conducted, came to the same conclusion in reference to the circumstances connected with its first visitation to our shores, and appearance in Sunderland. All the efforts which have been made to remove the spectral gloom in which it wraps itself have been ineffectual. Whence it cometh, and whither it goeth, as to districts generally, or the sections of which extensive districts are composed, or the dwellings in particular which they severally include, we cannot tell. Will its destructive power vary with the change of seasons, and increase as the thermometer rises towards summer heat? Will it re-visit the places from which it has now departed, stop in its second or subsequent courses at those parts of their vicinity which, on its first journey, were passed over? How long will it remain in the country? Having taken possession, and received as its special inheritance a large portion in many a burying place, will it ever relinquish its claim, and entirely depart from our shores? Utterly fruitless are our interrogations. The only answer vouchsafed to ruler or subject, the mighty or the feeble, the wise or the simple, is, that it is the pestilence which "walketh in darkness." That darkness may involve power which hitherto has remained dormant, may be the magazine of sharp arrows for the rich and noble, as well as the explosive combustibles to scatter death among the more thickly crowded children of poverty. Neither the writer of this paper, nor any one of its readers, dwelling either in a region hitherto untouched, or in one through which the mysterious visitor has passed, can be sure that he will not be numbered among its victims.

Though the physical properties

of the Cholera are inexplicable, and its movements so eccentric as to baffle all attempts at calculation, yet its moral design is obvious, and demands universal attention. From the midst of the thick darkness in which the feeble lamp of philosophy is choked and extinguished, there issue streams of light to guide the public eye to the neglected characters of God's broken law. The employment, however, of a special messenger of the Most High, by no means supersedes the exertions of human agency in the great work of instruction, nor does it lessen, but rather increase, the weight of responsibility which lies on those to whom, in virtue of their office, the work of instruction more peculiarly belongs. The Jewish law was given by the ministry of angels, but it was deposited in the hands, and was to be interpreted and enforced by the lips of men. The gospel began to be spoken by the Lord himself, but was confirmed, and we may add, was more fully opened and expounded to us by them that heard him. And though the Cholera is, like the destroying angel which visited Egypt, a messenger of justice rather than of mercy, yet, those who are most conversant with the general principles of God's moral government will be the best qualified for interpreting the design of its mission, and for evoking, in the audience of their fellow men, the distinct and solemn utterance of its monitory voice. Every preacher of righteousness will have his own faith strengthened, and his lips emboldened by contemplating the character of this destructive visitor, and will be anxious to make the awe which his presence inspires subservient to the advancement of his work in the conversion of souls. The degree of his success, however, will perhaps much depend on the way in which he takes up the ques-

tion, and conducts his treatment of the case. To the Christian ministry as well as to the medical profession the case is new, and is also encompassed with some difficulties. At a time when the press literally teems with lengthened treatises on the different modes of practice on the body with their results, an individual may be more than excused if he presumes to think, that the members of another and more responsible profession will receive with candour the different results of moral treatment which relates to the soul. The writer is effectually secured from the insidious workings of a spirit of vain boasting, in the communication which he is about to make, because, partly from unfavourable circumstances which he had no power to controul, and partly from fears which he now considers groundless, but which may fetter others, similarly situated, as they did himself, he unhappily took the least successful course. He has learnt a better way from the example of some of his brethren around him, and is desirous that others may have the benefit of his own mistakes, and of the wisdom more profitable to direct, which God gave to his neighbours.

It is well-known, that when the Cholera broke out in Sunderland, its progress was so slow, compared with what it was apprehended would have been the celerity of its force, and with the rapid devastations which it had made in India and upon the Continent of Europe, that there appeared some reason to question whether it were in reality the same terrific and pestilential disease. The restrictions placed upon the commerce of the town, which to a people the mass of whom depend for subsistence on their daily industry were extremely embarrassing, and the advantages which rival

ports were deriving from our calamity, were sufficient inducements to place the popular opinion on the case in strong opposition to that which was held by the medical profession. And then, there were not wanting here, as elsewhere, individual members of the profession, who, either from habits of caution in admitting a proposition till every difficulty which might be urged against it could be removed, and there came forth the palpable demonstration, or from an amiable desire to relieve the minds of those who were around them from the depressing influence of fear, or from some less honourable motives, gave their support to the popular opinion, by declaring, that *they could see nothing extraordinary in the character of the disease!* Under these circumstances, it was almost impossible for an individual to act publicly and officially upon the convictions of his own mind, and directly urge the solemn admonitions which the visitation appeared to demand. The fact necessary to be assumed, as the basis of discourse, was denied or disputed by the majority of those who would be addressed; and besides that, to endeavour its establishment would have required a chain of argument which lay beyond the province of the pulpit, no hope of conviction, nor even of patient attention could be rationally entertained. These difficulties in the way of improving, for moral and spiritual purposes, a visitation from the Cholera, are not likely to be presented, at least with the same formidable aspect, elsewhere. Before the disease shall have passed from the metropolis, the question as to its identity with that which originated at Jessore, which in its progress through Asia and the Continent of Europe has swept away fifty millions of the

human race, will in all probability be set completely at rest.

Besides these obstacles to a full improvement of the visitation from the Cholera, which were in the writer's path when the disease was in Sunderland, there was another question which often occurred to his mind, and which it will be of more importance for those, whose course is otherwise unobstructed, to decide upon. Would it be right, since fear strongly predisposes to the reception of the Cholera, to be accessory to the increase of that fear by making the disease, in *all* the moral aspects which it presents, the subject of discourse when it prevails around you? This question involves more difficulties than those, who have not been called to exercise their ministerial work with the Cholera around them, may at first suppose. There is the necessity of preserving one's own mind from depression, or from undue excitement. There is the wish to stand before the public free from the imputation of enthusiastic and mischievous exaggeration of danger and calamity. There is embarrassing solicitude for the friends and relations of the dead and the dying—the fear lest you should give intensity to the anguish you would desire to soothe, and lacerate instead of binding up the broken heart. These, with many other less important considerations, might considerably fetter an individual otherwise more at liberty, than was the writer, to make a pestilential visitation directly subserve the advancement of ministerial work. If he might be so bold as to advise in a case in which, had it once been his own, he might have proved deficient and infirm; he would say, look steadily at principles—duty—responsibility—endeavour to form and publish clear and vivid conceptions of the design

of the visitation, and leave consequences with God. Be the full and faithful interpreter of his voice in Providence, as well as of his truth in Scripture. Shake off, so far as possible, every fetter which earthly considerations would introduce, and try to rise towards the liberty and power which would be enjoyed, if every thought and desire were identical with the purposes and government of the righteous Judge of all the earth.

There is another question which may occur to some, and which might appear to present an obstacle to an efficient improvement of a visitation from the Cholera. Is it right to introduce extra religious services, and try to gather larger assemblies than usual at a time when infection may be apprehended, and the civil authorities may be cautioning the public against crowding the courts of justice, and other places of public resort? The most satisfactory answer which we can return to this question is, to state the way in which the visitation from the Cholera has been improved at North Shields.

Just as the disease made its appearance in this town, two ministers, differing from each other in denomination, chanced to meet in the street. The Cholera, of course, became immediately the subject of their conversation. What can we do to improve this visitation? was the question of one to the other. An effort to get all the ministers of the town together for prayer was suggested, and immediately acted upon. The time and place were fixed. Intimation was given, without any very sanguine expectations, that the congregations generally would enter into the measure. At the time appointed the ministers met, and to their surprise and gratification, instead of being nearly or altogether alone, the chapel in

which they assembled was crowded to excess. The spirit of prayer descended upon the assembly. It was a time of refreshing from the presence of the Lord. Like the disciples on the mount of transfiguration, both ministers and people felt that it was good to be in such a place, and such an employment. Another meeting, at another chapel, at the same day and hour of the following week was proposed, and heartily agreed to. In numbers, in unity, and fervency of spirit, in pleasure and profit, it equalled the first. It was now resolved that the exercise should become a regular weekly service, to commence, as had been the case before, at half-past ten on Monday morning—that all the chapels in the town should be successively opened for the service, each one to be the place of assembly in its turn—and that each of the ministers in turn should deliver a short address. This weekly service has now been continued for three months, the interest felt in it having rather increased than diminished, so that when it comes to the turn of the smaller chapels, the nearest adjoining place has to be opened, and is sometimes nearly filled by the overflowings. The members of the different congregations appear to have discovered—that which they scarcely understood before—the fellowship of prayer and praise. There is not, nor has there been from the first, any indication that fear has been the existing cause, nor is there the slightest approach to any kind of extravagance, which often proves a contagious mental disease raging for a time, and bringing out multitudes to gaze and wonder. There is seen and felt a simple, chastened, yet high and holy Christian feeling, which, as it rises and expands, carries the soul into the secret place of God's

presence, and connects the fellowship of the worshippers with the fellowship of the Father and of his Son Jesus Christ. The spirit which prevails in the town is carried to the villages around. On Wednesday mornings the ministers go forth, like those whom the Lord sent, two and two, in different directions, and to different places; and they are received by a waiting people, as the servants of Jesus Christ, who have given themselves to prayer and the ministry of the word.

Now these additional and crowded religious services have been held during the whole period that the cholera has prevailed in North Shields. So far, however from the mortality having exceeded the ratio of other places in which more caution, or more indifference, has been displayed, the number of fatal cases has been much fewer, not exceeding a hundred. This fact should not only remove the scruples of any who might fear to encourage, or attend an additional and united religious service, during the time of a visitation from the cholera, it should also reprove the culpable weakness of some whose apprehensions detain them from their ordinary times and places of assembly. God has rich and abundant blessings to bestow even when his judgments are abroad, and those who honour him by a becoming confidence and cheerful service, shall not be sent empty away.

The results of the weekly service, which the cholera was the means of introducing, have been most beneficial to all the ministers and congregations united in its observance. A fountain has been opened, and refreshing streams flow from it in various directions. They who have obtained the spirit of prayer, by uniting for its exercise, have been instrumental in diffusing it through

the respective communions with which they are more directly connected; and God has not only given the enjoyment of his own presence, he has also answered the believing supplications of his people in enlarging the boundaries of the church. The writer could mention the name of one of the ministers, an esteemed friend and brother, who at the last monthly meeting of the church over which he presides had the happiness of receiving 21 members into communion, and of proposing 16 others for the enjoyment of that privilege. May these prove the first-fruits of an abundant harvest! and may the harvest be like the first-fruits in nature and quality.

It may be desirable to state, for the information of those who are not acquainted with the religious statistics of this remote part of the kingdom, the nature of the materials of which the general union is composed. We do this the more readily, because we rejoice in the liberal and comprehensive spirit which was displayed at its formation, and which has pervaded, enriched, and dignified all its meetings. There are three kinds of Methodists, and we mention them first, because they are first in numbers, the Wesleyan, the new connexion or Kilhamites, and the Primitive Methodists or Ranters. There are two kinds of Presbyterians, the congregation of the established kirk, and the united secession. There are the Independents and the Baptists. The time is not yet come when the Episcopalians can enjoy the privilege and blessings of such an union. They furnish, however, the solitary exception among the Protestants of North Shields.

If any who are in possession of the adventitious distinctions which arise from birth, education, wealth, office, or exclusive orthodoxy should

ask, how can materials so apparently heterogeneous be held together in pleasing harmony and co-operation?

We venture to suggest that there are some other questions which should previously be answered, and which relate to the enquirers, themselves. Did they ever look far enough over the breadth and length of that level on which, in the essential principles and manifold necessities of their common nature, they stand before the one Maker, Preserver, and Benefactor of all mankind? Did they ever look high enough toward the infinity of his perfections, to see how all the artificial distinctions of this mortal life are annihilated in the presence of his majesty, and their enjoyments exceeded by the smile of his favour? Were they ever sufficiently convinced of their guilt as transgressors, to induce them to try to fathom the depth of that gulf into which they had sunk, as hopelessly as the chief of sinners? Were they ever sufficiently enlightened in the knowledge of Christ, and made rich in the inheritance of faith, to be able to estimate the value of that dignity which they enjoy, in being raised up together with the meanest members of Christ's family, and made to sit together with Him, and with them, in heavenly places? It is not our superior knowledge, it is not our exaltation above others in the favour of heaven, it is not the greater accuracy and symmetry of our creeds, it is not the clearer authority of our forms of government, it is not our closer resemblance to Christ and his Apostles, which prevent any of us, by whatever badge we may be distinguished, from uniting with all who are willing to draw nigh with us to our common Father who is in heaven, through the mediation of our common Saviour; but it is the leaven of these tendencies, the native produce of every heart, and not

entirely purged out from the purest, by which we symbolize with the Pharisee, with the Spirit which cut off all dealings between the Jew and the Samaritan, with the pride and the bigotry which denied a meek and lowly Saviour, and led him away to be crucified, under the discipline of the minister of justice by which we are now visited, we may possibly learn many valuable and useful lessons, besides those which first struck the eye, as being most prominent, and which we endeavoured to lay open in our first paper. It may humble our pride of nature and social distinctions, by keeping open before us the grave to which we are all hastening, and where the rich and poor meet together. It may humble the pride of our philanthropy, by opening to the light of heaven the dark and dreary abodes in which we have suffered want and wretchedness to pine unrelieved and unpitied. It may humble the pride of our religious doings for the world, by fixing our eye upon the intemperance and guilt which characterise our own population, and which, in our self indulgence, we have made no strenuous efforts to reform. It may humble our pride of ecclesiastical denomination, by bringing us into fuller acquaintance with the self-denying exertions of some classes of Christians whose names we have been accustomed to associate with the base things of the world, and whose labours we have contemned, but whose feet have visited the abodes from which we stood far aloof, and whose voice has warned and often reclaimed, the hardened sinner, and comforted the poor and suffering saint. It may teach us, that our carrying those principles and feelings which we derive from an artificial and aristocratical state of society into our religious worship and exertions, may be one reason

why we do not enjoy those times of refreshing, for which we have been praying, and with which, in a more natural state of society, our American brethren have been so highly favoured. It may lessen our anxieties in the prospect of the changes which are coming over us, and induce us, in the confidence of faith, to say, "Praise waiteth for thee O God, in Zion, and unto thee shall the vow be performed." "By terrible things in righteousness, wilt thou answer us O God of our salvation, who art the confidence of all the ends of the earth, and of them that are afar off upon the sea."

It has been often said, that good men get much closer together, and find that they have much more in common, when they are upon their knees at a throne of grace, than when they stand up to repeat their distinctive creeds. This is very true, and if they could be persuaded to lay aside their creeds for an hour or two once a week, and meet together for prayer, they would find that they have not only the same religious sympathies, and much truth in common, but also that they have many more Christian excellencies in common than they had once supposed. Their imperfect peculiarities, by which they differ from each other, and which most frequently are repulsive one to another, are thrown into the shade when they meet for such an exercise; the sterling excellencies which they possess in common are brought forth; they feel and exhibit the moral affinities of the children of the same father, the brethren of the same family, the fellow heirs of the same inheritance.

Might not union for such an exercise also, supposing it were to become general, at length do much towards modifying, improving, and approximating, even though it should

not entirely assimilate, their respective creeds. Is any one denomination in possession of the monopoly of the whole truth? Does any one sect hold all the truth in the exact symmetry of its proportions, and the whole amplitude of its extent? We hope our brethren will not suspect us of attachment to any heresy if we venture to answer—no. How, are we to account for the differences which prevail among good, thinking, conscientious, liberal minded, impartial Christians? If the writer might hazard a theory on a question of so much delicacy and perplexity, he would say, that one part of truth after another was obscured, after the Apostles left the world, until the whole was concealed from the view, and banished and forgotten from the mind. When the work of reformation commenced, no one reformer was honoured or might have expected to be honoured, in the discovery and restoration of the entire system; but each one, in the warmth of a bold and vigorous mind, magnified the importance of the discovery he had made, and it assumed to his own eye, and was presented to the eye of his disciples, in undue prominence. Few, if any, have yet been able sufficiently to emancipate themselves from the authority of great and venerated names, and to correct the prejudices and prepossessions of early education, or more recent religious impressions, so as to look with an

equal eye on every feature of truth, and steadily to contemplate the relative proportions of the whole. But we are entering on a subject too wide for the design of this paper, and must risk the imputation of being crude and obscure in the want of leisure and room for expansion. The idea of this additional paper on the cholera was suggested while the writer attended one of the meetings to which reference has been made; he was soon raised, as was the audience generally, above the subject out of which the delightful service grew, and was led, while the Spirit of devotion was vouchsafed, to expatiate on the brightening prospects of the unity and prosperity of the church. The same tendency has been felt, in part yielded to, and will be excused by the reader, while our subject has been pursued. Happy are we that we have seen, and can present the subject in connexion with facts so interesting, and hopes so bright. May the portentous cloud, at which we have trembled, break in showers of blessings, and leave every department of the church, and every district of the country, like a field which the Lord has visited, and watered, and refreshed. May grace and peace from God our Father, and the Lord Jesus Christ, be with all, that in every place call upon the name of Jesus Christ our Lord both theirs and ours.

Sunderland.

T. S.

HYMN.

Lost in a labyrinth of sin,
Long have we wander'd to and fro,
The wilderness hath shut us in,
And only faith the way can show;
And only pray'r can lend the clue,
And guide our weary footsteps through.

Jesus, thou sov'reign Lord of all,
The same through one eternal day,
Attend thy feeble followers' call,
And Oh, instruct us how to pray:
Pour out the supplicating grace,
And stir us up to seek thy face.

American Hymn Book.

REVIEW OF BOOKS.

An Address delivered at the laying of the Foundation Stone of Airedale College, June 20, 1831. By Richard Winter Hamilton, of Leeds. Sherwood.

Unitarians entitled to the name of Christians. A Sermon preached in Mill Hill Chapel, Leeds, Oct. 30, 1831. To which is added, a Letter to the Rev. R. W. Hamilton, animadverting on some Passages in his Address to the Constituents of Airedale College. By Joseph Hutton, LL.D. Hunter.

The Religionists, designating themselves Unitarians, not entitled to the Christian Name: being a Reply to a Sermon by Joseph Hutton, LL.D; and a Defence of the Author from Charges in the Letter appended to that Sermon. By R. W. Hamilton. Simpkin and Marshall.

THE Socinian controversy has of late taken a somewhat different aspect from that which for a long time it assumed. Time was when it was contended that when the opponent parties thoroughly understood each other's meaning, they would agree to differ as *fellow Christians*, in the same manner as many of the denominations among the orthodox retain their several peculiarities of sentiment, while they acknowledge that the points in which they do not see eye to eye, are of less moment than those in which they are of one mind. But all such predictions have long since proved vain; and between the sentiments termed, for the sake of distinction, orthodox, and those of the followers of Socinus, there remains a great gulf, which instead of being filled up and rendered passable, by the numerous controversial writings which it has absorbed, has only become wider and deeper, almost from year to year. This gulf is in fact a bottomless abyss; there is no basis in it for any superstructure by which the contend-

ing parties may be enabled to cross it, and so to come over to each other. The whole complexion of the two religions is so different, that it might as well be expected that an eye trained to a perception of the beauty of classic forms and ancient architecture, would be won over to the admiration of the porcelain pagodas of the Chinese, or of the features of the Hottentot Venus, as that those who have contemplated truth as its charms are developed in the pages of inspiration, should tolerate the mutilated and misshapen form which it presents in the writings of the modern followers of Socinus.

This controversy, moreover, has for many years elicited the talents of those whose days and nights have been devoted to a department of sacred literature, in which the professors of religion are still but too little interested, we mean Biblical Criticism. Philology and church history have lavished their stores, and an embargo has been laid upon their vast resources, in order to contribute to the settlement of the great question, whether Christianity is to be regarded as a mere republication of the law of nature, with one or two declaratory announcements, on topics before but feebly apprehended by the puny grasp of human reason, or whether it is to be received as a *unique* system, which sets at defiance all human conjectures *à priori*, and announces a grand mediatorial economy, ratified by the most awful sanctions which the human mind is capable of understanding. The two parties have long measured lances one

against the other, and all the preliminaries are now well understood. The battle of criticism has been fought, and it has in every rally, and at every onset, issued in the worsting of those who term themselves, "Rational Christians;" under the sweeping though tacit intimation, that all others are *irrational*. Each party now tolerably comprehends the tactics of the other; and the war has never yet issued in a treaty of peace, and mutual commerce with each other, and it never will.

Of late the results have begun to manifest themselves. The advocates of the integrity and the plenary inspiration of the Scriptures, which are the *decus et tutamen* of the orthodox faith, the rock and basis of the whole edifice, have discovered a praiseworthy disposition to recede, as far as possible, from such intercommunion as might involve a tacit connivance at any inference that might be drawn respecting the two systems being compatible with mutual recognition of each other's claim to the title of Christianity. Whether this tendency may have gone too far in any instance in which mere civil privileges are concerned, we do not now enquire; but sure we are, that the more it leads to a separation in the works of Christian and ministerial duty, the better. For a minister of the Socinian faith, and one holding the opposite views, to appear in the same pulpit, and on the same occasion; for these to engage in the same acts of worship, we hold to be a virtual denial of the *reality* and the importance, of that wide and irreconcilable difference of religious belief which subsists between the two parties.

So completely, too, is it now felt by the orthodox (we use the

word merely as distinctive), that the interests they have at heart are diametrically opposite to those of the Socinians, that inquiries have for some time been seriously made, whether it be not a sacred duty, owing to truth and the souls of men, to endeavour, by all lawful means, to wrest from the latter all properties, chapels, and endowments, which were plainly and unequivocally *intended* by the donors to be devoted to the purposes of the Gospel, as it is preached and believed by the orthodox at the present time, and in perfect harmony with it, as held by their predecessors, the donors themselves.

It is very true, indeed, and this is the unholy subterfuge to which Socinianism has resorted, that the wills of the donors alluded to, do not expressly declare that the properties are to be held for the promotion of the aforesaid object. But what is the amount of such an argument as this? It is as though a father died intestate, but had repeatedly been known to express in the hearing of his family and his friends, that he desired his property to be so disposed, after his death, as to benefit all his children; the eldest of whom might seize upon the inheritance, not because this was just, but only because there was no direct prohibition. *Proh fides!* We do not, of course, by this analogy, mean to imply that the orthodox faith and Socinianism are members of the same family—we refer to the alienation of the pulpit from its real purposes.

When the greater part of these properties was bequeathed, the tenets of the followers of Socinus were scarcely known in this country as an organized system, essentially opposed to the simplicity of the Gospel. They might, indeed, lie in embryo in the form of a cold,

genteel, and time-serving profession—an Arianised and inefficient theology, which may very well have suited the carnality and slumber, the worldly-mindedness and the formality of the rich, while it was marked by a sterility and a deadness which repelled the zealous and the spiritually-minded; but which had not yet absolutely fallen bodily, as it now has, down the easy declivity of error, into the dark and gloomy Avernus of infidelity. Hence it is the less to be wondered that the donors should not have so described their designs in the bequests as to prevent the possibility of abuse. The snake was yet in the grass; he had not as yet reared his crest in the form of a hydra, to devour the fruits of holiness and truth, and to desolate, with his benumbing poison, the strength and beauty of the sanctuary.

The question for all honest men is, What was the real wish, the obviously implied intention? not how can we avail ourselves of an oversight, if such it was, which the times and circumstances of the case rendered almost unavoidable. Hence one part of Mr. Hamilton's Address has given offence to Dr. Hutton, (who, nevertheless, talks in a very *candid* tone,) because the writer has charged his party with the misappropriation of funds. The excuse respecting *Presbyterianism* is paltry; it is like a Jew of the infidel section clamouring to be called a son of Moses and the prophets, an Israelite indeed, in whom there is no guile. What Presbyterianism is there in Socinianism? Who, in England, ever heard of their synods and their general assemblies? It is true, the donors might be Presbyterians in church-government; but who dares deny they were of the orthodox faith? When some of them degenerated,

and verged to error, it was convenient to retain the name. This, with a witness, is looking to the mint, and the anise, and the cumming, and neglecting the *weightier matters of the law*!

But the "head and front" of Mr. Hamilton's offending is, that he denies to Dr. Hutton and his friends the name of "Christians." What, however, is a Christian, but a follower of Christ? Now, Dr. H. endeavours to prove, that any man *professing* to follow Christ is a Christian, be his creed what it may. This is like saying that any man is a loyal subject, if he only calls himself so, be his opinions and doctrines what they may, as to the authority of his legitimate sovereign. But we must let Mr. Hamilton speak for himself. His pamphlets discover much zeal and talent, though we cannot altogether commend their style; which, if improved, on a more classic model, might confer on them a more lasting duration. Style, it may be urged, is of minor consideration when the interests of truth are concerned. So it is; but what a charm, and what a perpetuity of existence, is thrown over the writings of Hall, the model for all our writers, by the chasteness, the taste, the simplicity, the manliness, the dignity, the purity of their style!

The Address contains an eloquent digest of the history of our academies; their rise, progress, and present state; and will furnish the reader with much interesting information. We quote the first paragraph.

"COUNTRYMEN, FELLOW CHRISTIANS, BROTHER NONCONFORMISTS!

"With this resplendent day above, and this fair landscape around us,—the higher and the nether worlds smiling upon us in gladness and loveliness,—we are met on no business and in no temper to mar the scene, or to interrupt

those sweet and cheering emotions which this whole spectacle awakens. We too rejoice in sympathy with the charm and exultation of nature; we as the children of the Universal Parent admire this beautiful world which he has given us for our abode, and 'triumph in the works of his hands;' but were all lowering in that now glorious firmament, were all deformed and haggard in the picturesque diversities of surface, colour, and element which now attract the eye—our satisfaction would only be in very inferior degree diminished. For our delight at this moment most chiefly springs from causes which accident cannot effect, and is most intimately allied with principles which vicissitude cannot impair, causes and principles which shall remain unchanged and unthreatened when these heavens depart as a fallen pavilion or a shrivelled scroll; when this earth, with all the architecture of its cities and the imprint of its nations, is consumed in the fire to which it is reserved; causes and principles whose consummation a new heaven shall witness and a new earth shall contain,—a heaven that shall signalize not time but eternity, an earth which shall not entomb its successive generations but nourish its one redeemed family in undecaying youth and undying strength for ever."—pp. 3, 4.

Mr. H. justly advocates the importance of an educated ministry. He renounces all claim, and wisely, on the part of these important institutions, to the classical and mathematical rank of the endowed Universities; but he thinks that the "clergy are as much behind us, as ministers, as we are behind them as scholars." This is scarcely to be denied of the majority of the clergy, but a distinction should undoubtedly be made for the *evangelical* part of them. Many might be named who do honour to the ministerial name; and no denomination have carried the art of preaching to greater perfection. Models may be found of Christian eloquence, which cannot be too closely copied, as it respects good taste, zeal, devotional manner, simplicity of expression, and the total absence of whatever might insinuate the im-

pression of self-sufficiency, affectation, or vain-glory in the preacher. We rejoice, Dissenters as we are, that this is the fact; and we are on all occasions happy to acknowledge it. Impartiality, therefore, and the honest desire to do justice to those who differ from us, prevents our setting our seal to the above quotation, or to the one which precedes it, namely, that "it would be to mock our clerical brethren to speak of their divinity or their preaching otherwise than as most undigested and superficial."

An exception should doubtless be made for those who, notwithstanding their connexion with a corrupt, and perhaps falling church, are, from Sabbath to Sabbath, bringing forth the stores of their talent and acquirements for the spiritual benefit of the crowds that listen to their sermons.

The passages which have elicited some of Dr. Hutton's remarks are the following:

"The author has not referred to the self-styled Unitarian Academies. He confines himself to Christianity. Such could, therefore, have no more claim to a place in this catalogue than a school of Confucius in China, or the college of Dervishes in Ispahan."—p. 25.

"There are those who never belonged to us, with the exception of an apostate here and there, that have been confounded with us. They have despoiled our few treasures and have usurped our simple sanctuaries. We abjure all religious intercommunity with them, however estimable in the relations of life and the ranks of society, who renounce Jesus as their God and the atonement as their hope. We cannot come into *their* secret: why have they encroached on *our* property? Was there no vent for their exuberant candour but such forcible regards and violent friendships? Could no restraint withstand the warmth of their feelings? Must the right hand of fellowship be one of felony, and their embrace of rapture be one of rapine? Did they not remember that those overpowering attachments were nothing new from the times of Zebah and Zalmunna, who said, 'Let us take to ourselves the houses of God in possession?' "—p. 33.

Dr. Hutton's sermon is founded on Acts xi. 26; and it consists of an attempt to prove, that "Unitarians are entitled to the name of Christians." The arguments are those which have been as often refuted as repeated. On these principles, we might as well go back to the age of Pyrrho at once, for, if they be just, nothing is certain; there is no real knowledge to be attained by mankind; and a man may be a Christian who denies the greater part of what all but the few philosophers who call themselves Unitarians or Neologians, believe to be Christianity, in every part of the world.

"What then must we think of those professed followers of our Lord, who, not contented with asserting and advocating (as it is doubtless their right and duty to do, provided they do it in the spirit of meekness,) their own views of his doctrine, presume to deny not merely the sound judgment, but the good faith and sincerity of those who happen to think differently from themselves; and would absolutely banish them from the Master's school, and forbid them to assume his very name, because they cannot acquiesce in *their* private interpretation of his words! 'You are not disciples of Christ,' say they, 'because you do not think of him and his instructions as we do. You call yourselves his followers indeed, and pretend to sit at his feet and learn of him, but your pretensions are insincere. You can have no real reverence for his authority, you must be altogether destitute of that docility which is essential to discipleship. Wherefore? 'Because the lessons which proceed from the Master's lips do not excite in your minds the same ideas that they excite in ours.' Is this the language of modest humble-minded learners? Would such be found arrogating to themselves, and to those who think with them, not merely all the sound sense and acute discernment, but likewise all the deference, docility, and good-feeling of the school?"

"Methinks it is for the Master, rather than for the scholar, to pronounce on the comparative merit of his pupils, to say who has listened with the most attentive and docile mind, who has best understood his meaning, and who has most faithfully applied to practice the lessons

he has taught. If he shall declare any of his professed disciples to be unworthy of his name, and shall pronounce upon them the awful sentence of expulsion, his decision will doubtless be final, and will rest on grounds of reason and of justice which the unhappy culprits will have no power to dispute: but that decision, I have little hesitation in affirming, no fellow-disciple, who properly feels his position, and understands his duty as a learner,—as one who is himself liable to errors both in theory and practice,—will either dare, or desire to anticipate. 'I perfectly understand the lessons which *you* ignorantly or intentionally pervert. I listen with an intelligence and a docility of which *you* are destitute. We should not sit upon the same form together. The same school should not contain us. I alone am worthy of the name of a disciple.' This is the language not of a well grounded, modest, self-confidence, but of arrogance and presumption, and it may well be doubted whether they who utter it are indeed the well-instructed pupils that they profess to be, or whether they have not yet to learn what it imports them most to know,—namely 'what manner of spirit they are of.'

"All the disciples of Christ, all, that is, who profess sincerely to believe in Christ's divine mission and authority,—to form their faith upon his doctrines, and to guide their practice by his precepts, are entitled to the name of Christians, if the term be used in that sense, in which our text informs us that it was first employed at Antioch. In two other passages of Scripture only do we find it, and in neither of these is its signification restricted to the professors of any peculiar views of Christian doctrine."—pp. 7—9.

It may be interesting to our readers to glance at what Dr. Hutton says respecting the question of Lady Hewley's fund, now before the Court of Chancery, and which involves, in its principle, other cases of the like kind.

"Of those with whom you abjure all religious intercourse—the Unitarians—you say that *they* have despoiled your treasures, *they* have usurped your sanctuaries, *they* have encroached on your property, &c. &c. But this is 'selfish humour.' I must confess I am not deep enough in fairy lore to say whether it be so, but if it be, I really cannot commend it for its delicacy; nor do I feel at all in-

clined to propitiate your prototypes on this occasion, as my countrymen are wont to do, by giving them the epithet of 'the good people.' To me it seems more like the coarser humour of those mere mortals who 'scatter about firebrands, and say—'are we not in sport?' Character is a thing too precious to be sported with. Such serious accusations you ought not to have brought forward, without carefully marking out, and limiting the objects of them. Missiles should not be hurled, even against the guilty head, which are of such a nature that, as soon as they leave the hand, they will, in all probability, spread wide, and defile, if they cannot injure, the innocent. You say that you had 'no particular Trustees in your thoughts.' This is the very thing that I complain of. Where an indefinite number might seem to be implicated, it was your duty to specify whom you meant. 'There are too many instances,' you rejoin, 'to allow an individuality of reference.' Why this is to make bad worse. You make a general attack upon unnamed Unitarian Trustees; you are warned to be careful whom you asperse; and you reply by intimating that your difficulty is to discover whom you ought not to asperse. Verily, my dear Sir, we receive hard measure from you. You first tell the assembled youth of your denomination, (for what Calvinistic student will fail to read Mr. Hamilton's address at the foundation of Alredale College?) that we are no Christians, and then you add that there are so many thieves and robbers amongst us, that it is too hard a task to specify individuals. How, then, do I reply to all this? Simply by requesting you to produce your particular facts, and to produce them too in such number as to warrant the sweeping accusation which you have brought against the whole Unitarian body. I can say, with the utmost truth, that I am ignorant of the instances of malversation of which you speak, though one would conclude from the generality of your language that they were as notorious as the sun at noon-day, or the corruption of an unreformed House of Commons. I know, indeed, that some members of your body, imagining, I suppose, that they have a good and valid claim,—for I have no desire to compare them to Zebah and Zalmunna,—have wished to obtain possession of certain chapels and funds, which we and our fathers before us hold and have held, as the lineal descendants, and lawful representatives, of our Presbyterian ancestors. I have yet, however, to learn that there is any flaw in our title, or that, if there were, you

would have the faintest shadow of a claim, either in law or equity, to a property which never belonged either to you or your ancestors. You say that our forefathers (some generations back, observe) were orthodox, and that you are so likewise. This may be the case; and if they were living now, and retained their former views, it is possible that your orthodoxy might lead them to adopt you, to the exclusion of their heterodox descendants; but they are dead, and I suppose you will not pretend that orthodoxy alone will entitle you to inherit what they left. That which may qualify to receive a bequest will not necessarily confer it. The bequest in your case has never been made. Our ancestors, unhappily for you, were not acquainted, either with our demerits, or your virtues. I beg leave also to inquire how it was that your ancestors allowed the claim, which you are so anxious to assert, to slumber so profoundly. This disqualifying heterodoxy, you are well aware, is not the growth of a day, or even of an age. Is it not rather hard, then, that, after not merely whole lives, but whole generations, of quiet possession, we should be called upon at this late day, to pay the forfeit for all the gradually accumulated heresies of our ancestors, as well as their own little addition to their stock? You are neither Presbyterians, nor the descendants of Presbyterians; as you have said of us, we may say of you, that, with the exception of——a *proselyte* here and there to your views, you have never belonged to us: you have large and respectable chapels and rich funds of your own; I think, therefore, you might as well imitate your worthy forefathers, and allow us to enjoy what we have in peace. After so long a sleep the claim of your posterity, should they have greater need to urge it, could not possibly be the worse for sleeping a little longer. But perhaps you will tell us that the measure of our speculative iniquities is now full, and that you owe it to society, as well as to yourselves, not to defer to any later day, the just retribution, which your ancestors, in their long-suffering mercy, or their blame-worthy negligence, forbore to exact. Well, then, if it must be so, I will only say, and I can say it, I think, as confidently for the majority of my brethren as myself—that in every instance in which you can prove your right, we shall be not only willing, but happy, to concede it. If our title to our property be really unsound, and any person or persons living can show a better claim, I know little indeed of the

Unitarian body, if they will not, on being convinced of this, hasten to redress the wrong which they may have unconsciously inflicted. Lay your hand, then, on the particular cases to which you refer, and produce your evidence, but do not bring sweeping charges of felony, and rapine, and pillage, and malversation, which you cannot substantiate. Whatever may be thought of our religious opinions, respecting which we stand or fall to no earthly master, you will find it difficult, if I am not much mistaken, to persuade those who have known any thing of us in the intercourse of life, that we are, as a body, addicted to 'the rapine and violation of all that is sacred in Testamentary property, and the perversion and compromise of all that is honest in mercantile transaction.' Were I disposed, which I am not, to retaliate, I might remind you that it is *you* who are wishing to eject us from the property of which we have always been in possession, and not *see you*. The very most that you can urge on your own behalf is the laudable desire to visit upon our heads the delinquencies of our ancestors: and if either of the parties have a *personal* right to make a long face, and to complain pathetically of those who would 'despoil their treasures, and usurp their simple sanctuaries,' it is *our* own. With respect to Lady Hewley's fund—that question is now before another tribunal; and in my own name, and that of the upright and honourable men, (for I can speak of most of them from personal knowledge,) who have had the management and disbursement of it, I will express the honest and fervent wish, that it may be decided, without favour or partiality, according to the dictates of the strictest equity. If it can be *proved* that Lady Hewley, being not only a so called orthodox person, but an exclusionist, used the expression 'Godly Ministers of Christ's Holy Gospel,' as you would doubtless use it,—if it can be proved that she would have counted a Unitarian Minister as no more entitled to the name of Christian than a Dervish of Ispahan,—then I would certainly say, let her will be respected, and henceforth let Unitarians,—so long as her sentiments prevail in the land, (for a time will come, I am persuaded, when none would be found to hold them,)—receive no more of her money. Should this be the result, however, I hope you will bear in mind that, while the distribution of the fund was in *our* hands, *you* partook largely of it, and that we were well pleased to make the mistake—(would that you were liable to it also—

N. S. NO. 88.

Vellem in amicitia sic erraremus et isti
Errori nomen virtus posuisset honestum,)

of regarding the expression 'Godly Ministers of Christ's Gospel,' as inclusive of all pious and good men, be their opinions what they may, who truly call Jesus Lord, and labour in his Ministry.—pp. 39--43.

Mr. Hamilton's reply consists of seven Letters, in which the following topics are treated:—

"Unreasonableness of anger at the author,—the motive for not calling his opponents Unitarians—faithfulness often irksome,—a question of moral reasoning imperative,—in the denial of the Christian name, nothing unkind or unjust to the piety and religion of Socinians.

"Assumption not confined to the Trinitarian,—how far the Christian should be confident in the discoveries of truth,—the Socinian welcome to the argumentative retaliation,—the alienation of the two systems renders it impossible for their abettors to unite.

"Proper use of terms,—Christian name,—to what were they who bore it disciplined,—consequence of concession,—the question of essentials.

"On motive in religious enquiries,—how the title of Christian was originally understood,—examination of the texts quoted in the sermon,—and of the arguments founded upon it.

"Vindication of the author's consistency,—natural religion,—Mahometanism,—injurious style of Socinians in speaking of themselves,—their expectations of ultimate success.

"Socinians not very successful in attempts to proselyte,—general induction of their system in its bearing upon the capital points of theology.

"Question of law—the history of the Presbyterians,—succession of pastors in Mill-hill Chapel,—the Hewley Fund,—improbability that Presbyterians would have embraced Socinianism,—concluding address."

Some of the reasons for not using the term "Unitarian," are thus detailed;—

"Unitarian will not be my method of describing your community; and a its disallowance on my part is not arbitrary, neither is it rude. You ask why you should not 'so style yourselves?' At least you shall learn why we deem it a misnomer. At one time I did not scruple to apply it, but I have learnt since

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how the concession is abused. Priestly, in his Farewell Sermon to the people of your present charge, says: 'The worship of three different persons must necessarily be the worship of three different Gods!' I recoil not with a gesture or interjection of horror at what that writer declares as his inevitable conclusion; but at least we should not succumb to the Tritheistic charge. Milner, in his *End of Controversy*, having maintained that the true church must be Catholic, puts his own church to the following test: let any stranger ask for the Catholic chapel in any town, and that in unity with the Roman see will be immediately pointed out—ergo the Roman is the Catholic church! Now, the fallacy and vice of such reasoning are directly penetrated. And yet, upon the very same kind of *sorites*, has Socinianism often endeavoured to erect itself. The late Robert Hall convincingly places this fact. 'When a noted academic was, some years since, expelled from the University of Cambridge, amidst various points which he insisted on in his defence, one was this—that it was quite absurd to censure him for avowing Unitarian principles, since he never heard but of one person who declared himself *not an Unitarian*. Now what did he mean by this singular assertion? Did he mean to say, that he never heard of more than one person who publicly affirmed his belief in a *plurality of persons* in the Godhead? This is impossible. What could he mean then, but that he never knew but of one person who affirmed himself *not to be a believer in one God*? which is neither more nor less than to identify the term Unitarian with a believer in one God, and the term Trinitarian with a believer in three. Let the intelligent public judge whether it is not high time to withhold from these men an appellation which assumes the question at issue, and which cannot be bestowed without being converted into an occasion of insult and triumph over their opponents.' This takes place very frequently. Wood, your predecessor, in his funeral discourse for Cappe, says: 'To the full claim of the Trinitarian to be called Unitarian, I cannot so readily accede.' Belsham, in his *Calm Enquiry*, p. 308, apologizes for his party in 'appropriating to themselves the honourable title of Unitarians, to the exclusion not only of Trinitarians, but even of the great body of the Arians.' So, then, this comes of our candour, that having conventionally and to avoid circumlocution and irritation, tolerated a division of the term with the Anti-trinitarian, we are to be cast out of that pro-

fession which lies at the basis of all true religion—the Lord our God is one God. I will not, whatever his specious logomachies, suffer any man to be more rigidly Unitarian than myself. It does repent me of my folly that I ever addressed the disbeliever in the Triune Jehovah as such. But I was young, not very jealous, and had read few authors of this school. I own to a very considerable modification of opinion, since I made myself acquainted with its classics and standards. I could not have given credit to the blasphemies which they contain. Had I not had the hardihood, though often in its progress it shuddered and quailed, to peruse them. I have been in the cave of Trophopius, I have seen the hidden mysteries, and heard the deepest oracles. What I can report I will.

"The title of Socinian may, it is surmised, be given without offence. So it shall be applied by me. The Racovian fathers are said, by the *Calm Enquirer*, to be looked to by his sect 'with great veneration, as the most enlightened critics and expositors of the age in which they lived. I doubt whether they would exchange compliments with their posterity. Now, it is known that they believed more, and not less, than those who constitute that sect. We perhaps erred here, but it was candidly. Our kindness to the living was certainly injustice to the dead. And yet, because we gave that name to their degenerate successors, covering much with their mantle, these are our thanks—perhaps fulfilling a sort of retribution for soothing the last living struggle which distinguished the dying from the dead by a too dissimulating kindness, and honouring the cold remains with a too flattering memento. We could not raise the dead, but we surmounted the sepulchre with a sarcophagus and an emblem-cone of flame, sculptured, it is true, in cold and rigid marble, yet warm as the vital lamp ever burnt, which it not inaptly represents.

"If Socinian implied a smaller belief than the self-styled Unitarian maintains, my natural sense of justice would prevent me applying this distinction. It is only not sufficiently discriminative by being too generous. As every excess is hailed by us according to the proportion in which the corresponding deficiency is lamented, it seems unaccountable irritability for our opponents to decline what it really tries our candour to give. It is really a redeeming epithet. Far from us to assign a phrase which would stint or contract their system. Far from us the use of any diminutive towards it. Let them believe us that we do not esteem their

creed too large to part with any, nor think it fair to prey upon their pittance. We should think it like devouring widows' houses to defraud them of a particle, when, if there be a possible subtraction, it must be fractional and atomic. All that is compassionate forefend any abridgment of that corpse of theology which is already microscopically minute. Had we imputed to them a further waste and reduction of their scanty fragal residue, it would have been insult upon penury. Its deep poverty has excited different emotions, and called forth some riches of our liberality.

"I am fully aware that it would have been more pleasant and convenient not to have incurred my present share of reproach. None of this denomination have at any time been unkind to me; on the other hand, I have received many personal kindnesses from them. Had the love of ease and sociality been consulted, this supposed indignity would not have been offered. I have not, I never had, a sore, irritated, suspicious feeling towards any person of this class. No reflection is intended upon motive; all are, doubtless, sincere as myself. Something will be said that must appear to implicate motive, but it will be history and not insinuation. So far I cannot help it; but will fully allow that when pillage and malversation do prevail, personal appropriation was never momentarily suspected; and, that zeal for the opinions of a party may blind the eyes of gentlemen most respectable in private and public character, but who have unquestionably mistaken the intentions and duties of their trust.

"You will permit me to say that the *hard things* which are not denied as advanced, nor softened as intended, by me, are *honest opinions*. None are more earnest, if not even obtrusive, than members of your body in enforcing—what is not very novel, nor quite restricted to themselves—the laws of moral evidence, the indefensible rights of private judgment, and the sacred claims of conscience. I hold to them with the utmost tenacity of attachment. Believe me, we honour their cause, and empire too. We follow the direction of evidence, the decisions of judgment, and the behests of conscience as well as yourselves. And as far as we can weigh and understand the *proofs* of the question now between us, we are perfectly convinced that Socinianism and Christianity are incompatible; according to the simplicity and independence of our *opinions and convictions* we are justified in *maintaining* that incompatibleness; and under the strength and sanction of

that Monitor, which is a law to ourselves, we are bound to *declare* it.

"It must follow that the professors of which we cannot call Christianity are not Christians. It would be cowardice to yield, and hypocrisy to utter, that title. No corollary can be more obvious and irresistible. And should it be pleaded, that it is enough to leave the implication to be felt, and the inference to be drawn, without giving definiteness and expression to it, I reply, that it is my desire to entertain nothing but what I may avow, and that blood-guiltiness would defile and haunt my conscience if a danger impressed me as threatening those whom I could, but would not, warn. It would be to 'suffer sin' upon them;"—pp. 3-7.

How far the chapel in which Dr. Hutton officiates may be ranked among those, and numerous they are, which have been wrested from their original orthodox design, and from the worship of the congregations and pastors that once trod their courts, may be gathered from Mr. Hamilton's diligent inquiries on this subject, of which the following is the result:—

"From one we may learn the case of all. Mill-Hill Chapel was built for the worship of the Lord Jesus Christ. There our Nonconformist forefathers of this town found their first settled peaceful home. There they met to sing praises to Christ as God. The idolaters of the seventeenth century, as their successors think them, raised there their earliest shrine. The atonement of their Redeemer lent its efficacy to the ministry on which they attended. Those walls echoed not to strains which excluded him from their burden, nor had the leprosy of the error which exists but in his disparagement yet hung upon them. That abode yet stands, interesting in its simple architecture, and still more in its storied memory. 'Our fathers worshipped in this mountain;' but could they revisit earth with human organs, beholding with their eyes and hearing with their ears—the remembrance of 'the first house' would rush upon them, and they would 'weep with a loud voice,' notwithstanding 'the shout' of a newborn race. With what melancholy reflections is that edifice now regarded by those who have heard what once was its listening throng and its Christian worship—and who now can only behold in it a monument of truth's decay and extinc-

tion. There is 'another Jesus,' 'another Spirit,' 'another Gospel.' It stands to announce that the views of those who dedicated it were 'a mischievous compound of impiety and idolatry'—their most sacred hopes, illusions—their most cherished feelings, dreams. How can 'they which go by, say, the blessing of the Lord be upon you; we bless you in the name of the Lord?' This is no picture, it is the 'sober certainty of waking woe.

"I have now on my table, a work of the Rev. Thomas Sharp, entitled 'Divine Comforts antidoting Inward Perplexities of mind.' The following passages demonstrate his opinions, as does the whole scope of the volume: 'The Church of England and Dissenters agree in all the main substantial of Christianity, the difference only lies in a few controverted things, of very *inconsiderable consequence* in comparison.' 'I cast myself as Thy sworn vassal, at thy gracious footstool, in a sincere and absolute choice and acceptance of thee, O blessed Trinity, Father, Son, and Holy Ghost.' The Persons of that Trinity are, then, particularized, and he devotes himself to each. I only copy a part of his address to the Son. 'I offer myself wholly to thee, O blessed Redeemer of the world, the only begotten Son of the Eternal Father. Being in myself a very hell of wickedness and woe, I lift up mine eyes and look to thee, O dear Lord Jesus, as my only Saviour, joy, and crown. I choose, and embrace, and honour, and love, and delight, and rejoice in, and venture myself and all upon thee, for ever and ever, trusting solely to thy Merit and Mediation.' Admirable saint! thou art present with thy Lord—but thy successors, if they read these words, will think thy piety rhapsodical, and thy theology only fitted for dark and illiberal times!—The death of this good man, not the first of Dissenting worthies, for he succeeded Todd and Stretton, is touchingly traced by Thoresby, our local historian. 'I observed, especially, that the graces of faith and humility were predominant. He was nothing in his own eyes, had the most self-debasing expressions that could proceed from any mortal, 'a poor creature, sinful worm, vile wretch, self-condemned,' &c. and if the Great God should spurn him out of his presence, he could not but justify him. Oh! woe, woe, woe is me that I have sinned! Remember what I preached to you from that text, 'I have endeavoured to discharge a good conscience (a paraphrase probably of Heb. xiii. 18.) though with a multitude, multitude, multitude, thrice repeated, of

imperfections.'—He then fell into a holy ecstasy of joy, for hopes of salvation through the blessed Mediator. Oh! the infinite riches of free grace! The writer adds, 'With great faith and cheerfulness, he recommended his precious soul into the hands of his dear redeemer.' And this necrologist's sentiments cannot be mistaken: he often speaks of sermons he has heard, as 'fully refuting the Socinians,' and he calls the Assembly's catechism 'an excellent summary of Christianity.' I should think it wrong to allude to death, unless it were purposely exhibited, with a party motive, as a criterion of sentiment. Priestley's death has been paraded, and the Theological Professor of your community has described the account of it as 'the very interesting and edifying.' To one of its incidents I have before alluded, and the other striking one is, that he speaks of himself as going into a *long sound sleep*. This may be more philosophical than the departure of the humble Sharp, yielding his soul to him whose property and whose purchase it is—his apotheosis has been already pronounced in the National Institute of France, fit soil for the cypress and yew of his grave—but others, whose prejudices are not at all disabused, may sometimes think of him, less honoured and less known, whom the poor heard with delight, the pious of every denomination loved, and even the enemies of religion venerated, and sigh "Let my last end be like his!" Dr. Timothy Manlove succeeded him in the charge. His opinions are not doubtful. In his treatise on the Immortality of the Soul, he writes, 'There is no truth so sacred, no evidence so clear, which perverse wranglers will not seek to evade, &c. Thus the late Mr. Hobbes (oh what a hard name to give to an unbeliever, than whom a modern writer knows 'none whose society is more improving!') every where abuseth the Scripture with a profanation not inferior to the *denying of it*, and so do Socinians.' Page 24. "Supernatural revelation alone teaches us how the nature of man came to be so universally vitiated and depraved, as we certainly find it is; how Divine Justice may be satisfied, and yet offending sinners pardoned; how human nature must be purified, restored, and fitted again for its proper use and end." p. 152. Pendlebury, who followed him, published a little work, entitled, 'The Practical Influences of the Speculative Doctrine of Christianity.' 'The first principle in the Christian scheme is, that there is a threefold distinction in one and the same Divine Nature. These are spoken of, not as three Properties of the divine

Nature, or as three Relations only, but as three distinct Persons. All Christians are baptized into the faith of this sacred Trinity.' The whole is saturated with evangelical language and tenet. From some MS. sermons preached by the Rev. Joseph Cappe, 1730, being the first year of his ministry in this town, on John xvii. 3, the following are selections: 'God is called the only living and true God in opposition to these false Gods, and not in exclusion of the Son of God and Holy Ghost.' 'The first object of our knowledge, with regard to Jesus Christ, is his person. The Deity is joined with the humanity; had he been God alone, he could not have suffered and made satisfaction; had he been man only, there had been no value in his sufferings or obedience, so that satisfaction might be made, or righteousness brought in.' 'In the office of a priest' he offered a sacrifice of infinite value. 'View him in all his height as a Deity—in all his humanity as a Saviour.' Speaking, after, of Christ's satisfaction, he adds: 'This glorious important comfortable truth the Gospel reveals to us. These dear and sacred pages that came down from heaven have nothing in them that is half so delightful as this.' Yet it is to be feared that he greatly deviated, if not from these views, from these modes of presenting them. Newcome Cappe, his son, pretty plainly declared himself. Walker and White were probably, the one a higher, the other a lower, Arian. It is difficult to conceive how Priestley, in 1767, could have been chosen by such a congregation unless a wide change had taken place in his predecessors."—pp. 106–110.

On the subject of Lady Hewley's Fund, the following remarks deserve the reader's attention:—

"The argument to justify malversation has been thought, by some, expert. It has been applied to the testatrix of the Hewley Fund, and it has been averred that there could be little doubt but, 'had she lived, she would have become a Unitarian.' What she would have become, had she now a place among the living, I cannot determine with any precision;—she would have grown older—might have got re-married—and scarcely would have devised her estates during her still prolonged existence. 'Supponere quod non supponendum est,' is an objection urged and admitted in the schools. But by this fictitious elixir the Foundress still lives; sentiments new, and formerly loathsome, are forced upon her; she recalls (oh horrible!)—'her soul from the hands of her dear Redeemer;' she refuses it 'to be washed in his blood,'

and renounces all these fantastic errors. Under this spell she cancels all that she confessed concerning 'a base and treacherous heart which was a burden long groaned under;' she withdraws her wonted exception, 'it is a good work if it were sprinkled with the blood of Christ;' she is ashamed to have once thought that 'none had more need of a Saviour to justify and save her;' she regrets that ever it could be supposed that her 'finishing and most ardent breathings were into his bosom, 'Come Lord Jesus, come quickly;' she blots out in anger the description of her panegyrist, 'the loving Jesus and the humble believing soul are met in eternal embraces: there she sees, loves, adores, and enjoys her God and Saviour as she would.'

"This is a more grave conceit than any of those wild dreamings that commonly bear the name. It perhaps undertakes to impose silence on a spirit which is now chanting 'the new song:' it may deny for it all its present most ardent and fixed convictions. According to this necromancy—descendants become the fore-runners of their ancestors—sponsors for their creed, and trustees for their character. So that thus the Charitable Dame might make her last dispositions—'Amen.' I leave my opinions, personal and real, to the parties herein named, in trust for the modification of the sect which may most absolutely contradict them. And I desire the aforesaid trustees, to fulfil this deed according to a bias the most foreign to my heart. And I further command, that in doubtful cases, all grants out of my estates may be made inversely to any thing I thought or wished below. So that though I have never changed my sentiments, they are empowered by this my act and will to utter these changes for me: though the authorised translation of the New Testament has well enough served my purpose, they may find it expedient, and I will create no impediment, to adopt one much less congenial to evangelical sentiment and pious taste: if they resign the legend of the shepherds, the song of the angels, and the welcome of the aged saints, as unsatisfactory, I cheerfully abandon all: let them follow their own judgment, nor deem me rivetted to the belief of the Immaculate Conception and pertinacious of the Miraculous Star: I particularly urge upon them to study the copies of Scripture which the Ebionites and Marcionites retained, and pledge myself to the improved readings or pertinent omissions: let me think with the age: let my still winging mind take up the new and the daring: should it appear liberal and due to the spirit of the times, reward them

best, who resemble me least. Stand still is deed! Walk in the old paths forsooth! Nothing but the old tale to be sure! As it may be shewn that there is either no meaning, or none extraordinary, in our fellow-creatures' promise, 'Where two or three are met together, there I am in the midst of them,'—so, not less omnipresent, I will be with every meeting of trustees as truly, and turn as they may turn.

"Capital notion this! It gives every man a chance of rectifying his mistakes. It might be well enough for a Pagan to think that '*Mors ultima linea rerum est*,' and it is a vulgar prejudice to conceive that a man's character is enclosed in the space between his cradle and his grave. There is other room for repentance! In whatever direction the tree has fallen, the generation of another century need merely ask in what direction it would have fallen if that remained for it to do! What is the metempsychosis to this? Socinianism, however, has a divining power to ascertain what would be men's volitions! It snatches the prerogative which 'callesth those things which be not as though they were!' The principle once admitted, what may it not mirror, as the last of the spectral train which seared the Usurper's eye! According to it, Eldon, in a future age, might become the president of an union of operatives; Sidmouth, secretary to the committee of dissenting deputies for the protection of religious liberty? Napoleon, an active promoter of peace societies; Cartwright, treasurer to the Charles street borough-mongering aristocracy; Magee, conductor of the Monthly Repository; and Belsham, editor of the Evangelical Magazine. All that is wanted for the success of the experiment is, that you shape it according to your wish, and wait long enough for it!

"My duty now draws to a close. Trustees of Lady Hewley's Fund will no longer, in writing my name, pay me a compliment at the expense of my brethren. My name will no more receive the insulting brand of being toasted at a Socinian Tract Dinner. And still, I have not varied in a single sentiment since I commenced my ministry, nor in the expression of it. I never maintained less than I have now written, in private or in public. But I was called on to justify myself; I have done it—and I confess, the more I examine the hypothesis and operation of Socinianism, with all my earliest sentiments unchanged, the deeper is my disgust of its sophistry, and my horror of its profaneness. Not wishing a paper war, it is not very probable,

should there be a rejoinder, that I shall reply."—pp. 118—121.

This whole controversy deserves the perusal of our readers; and we think they will rise from the reading of it with no feelings of increased respect either for the arguments or the principles of the Socinians. The "Reply" closes with some eloquent passages which do credit both to the head and heart of the writer. We cordially unite with him in his good wishes for a change in the views of his opponents, and we think he has done a service to the cause of evangelical truth.

The History, Institutions, and Tendencies of the Church of England, examined by Scriptural Authority; being a reply to the Letter of Vice Admiral Stirling. By T. Schofield, Minister of Chertsey Chapel. Dennis, Paternoster-Row.

ALL ages, as well as all nations, have their characteristics. That, for instance, of the civil wars of England consisted in the transformation of theologians into soldiers, that of the present age consists in the reverse transformation of soldiers and sailors into polemics and theologians. The organ of *combativeness* finds development even in the time of peace. Those who have been "men of war from their youth up," cannot, it seems, reconcile themselves even to a quiet old age. They will rather fight with the tongue and the pen than not at all. It is a singular fact, some will think it an amusing one, that naval and military officers should cut a very distinguished figure in nearly all the theological controversies of the age. They emulate the honour of marshalling arguments with the same ability as they have formerly headed battalions; and of exploding a syllogism as adroitly as, in younger days, they have stormed a redoubt. The *military* have hitherto taken the lead in this new service, and

have at least outnumbered and outshone their brethren of the blue jacket. But it seems the navy has its theological admirals, who are resolved to try their hand at pointing a sentence as well as at pointing a gun, and who count it equally good service to our Sovereign Lord the King, either to lay along side a schismatical dissenter, or pour a broadside into an enemy's first-rate. We suspect, however, that the "United service," will acquire little glory by the new species of warfare; for the tactics of the dialectician are quite alien from those of the field and the quarter-deck. Commanding officers are not the men for the word of persuasion and conviction. Theological controvertists of all sorts are the last to strike their colours; and as to the piratical dissenters, it is well known that they fight desperately, and never want powder and shot. They care no more for the flag-ship, than for a cock-boat, and would as soon return the fire of a vice-admiral as of a trader. There is little to be hoped for by captains or admirals in attacking them. The naval and military divines are poor creatures out of their own element. Hitherto at least they have made awkward work at polemics. We are not aware that either the cause of truth or of the church has been benefited by their services; but we know that the public peace has been extensively disturbed by their wild and foolish ravings. *Ne sutor ultra crepidam* is to be sure rather a harsh admonition to apply to such valorous knight-errants as have devoted their half-pay-leisure to the vindication of beleaguered truth; but its appositeness is too obvious to be denied. These theological captains and admirals are too pugnacious in their tempers, and too illiberal in their principles, and too confined in their education, to be-

come the champions of Christianity, which should be as free as the light; or of charity, which should be "pure as the breath of morn." Hitherto their efforts have only beclouded the orb of truth, and defiled the atmosphere of charity. They have been too familiar with warfare, and too much estranged from humanity, to command hearts and promote brotherly love. They wield the pen as if they flourished a sword; and pour out their speeches as if they were firing a broadside. Thus they become bewildered between divinity and the art of war. They mistake wind-mills for castles, and fight for the Bible in the same spirit of extermination, as they formerly fought for the king. This comes of their too early acquaintance with the camp, and their too little acquaintance with the church. They read Don Quixote too soon, and their Bibles too late. Their early habits are too strong for their recent impressions, so that mixing together in the fiery element of their courage, the men become frantic, and are seen roaming over the country like mad military Jesuits, the most incurable and dangerous of maniacs. One day they may be heard cursing the Pope as the first cousin of Beelzebub, the next they assume his office, and set themselves up as infallible guides of the pious, and the lords of conscience. With equal dogmatism they instruct the king how to govern his island, and the senate how to command the people. Sometimes they lecture the schismatics for separating from the communion of Mother church, and sometimes they inculcate schism and separation upon the friends of the noblest fraternity in Christendom. One day they would give away Popish Bibles, rather than none at all, and the next they would leave every Roman Ca-

tholic without education, rather, than let them read a line or a note out of a Popish Bible. They would revolutionize the most charitable of institutions, because it is too liberal, and embraces a few foes of orthodoxy, while they themselves live in communion with the profligate, and uphold and venerate a Christian church, which corrupts its Bible by an Apocrypha, and allows heretics of all shades to minister at its altars, and teach from its pulpits.

Among these pious militants, though in a somewhat different character, forthsteps Vice Admiral Stirling—all on fire for the glory and safety of mother church. We have been so much accustomed to venerate the title of a British Admiral, that we were somewhat startled and alarmed for the glory of so high a name, when we saw it used in such an association. No man that feels properly jealous for the glory of the British Navy, can wish to see its veterans descend from their honourable elevation to defend corruption, attack the principles of protestantism, and preach intolerance and popery. Fie upon you, Admiral Stirling, you should have been as enlightened as the King who commissions you, and as frank as the profession which owns you. What an unseemly sight is it for you, to wish to abridge the liberties of men, whom the government of your country has enfranchised! You should have been more liberal in your charity, or more just in your censures. We confess we do not like to see a British Admiral denying to his countrymen a right to think for themselves; and equally displeasing is it to us, to see him entering the lists with a dissenting minister, and fairly beaten off his legs by this village pastor. We should not wonder if Mr. Schofield

himself had felt the conflict a little unseemly, and if his conscience had inflicted upon him a few twinges of shame, for engaging in so unequal a combat. Indeed, it is evident that he takes up his pen with some reluctance, and confesses tacitly, that he is more at home in his little chapel, and the duties of his school, than in facing this champion of high church and tory arrogance. But the Thraso would not be quiet. So he was compelled to the conflict. The world might have taken the Admiral's courage on trust, but his discretion none can commend. If he evinces no more skill in manning "the wooden walls of old England," than in defending the tottering fabric of an established church, we should hope that his flag will never again wave over a British man-of-war. He ought to have known, and perhaps by this time does, that discretion is the better part of valour. There was a time when a British Admiral's name struck terror into all his foes, but surely now it will cease to awe! There is nothing, at least, left to Admiral Stirling, but to sheer off. His lower deck guns are all disabled, and if he attempts to fire another shot, he must strike or go down. It augurs ill for the established church, when her defence is left in the hands of men belonging to a profession altogether alien from religion. The men of the one order must be too officious, or the men of the other order too idle. Whether the Admiral be too rash, or the clergyman of his parish too sagacious, we shall leave themselves to settle. But we may be allowed to suspect, whether "the duly authorized" will honour the zeal of the ecclesiastical Admiral. Surely with such a host of learned and mitred heads, possessing leisure, genius, and knowledge, the endowed church cannot

need the services of this naval commander, who is, we should presume, better practised in forming and breaking the line of battle, than in attacking the formidable array of sectaries. The bishops could have told him, that they have themselves made war upon them for above two centuries, and that every attempt to sink or board them, has been repulsed or outmanœuvred. They only increase by opposition. Policy says, let them alone—they have increased, are increasing, and will increase.

But Vice Admiral Stirling, residing we presume in the neighbourhood of Mr. Schofield, the dissenting minister at Chertsey, who appears to have been labouring very quietly and commendably, for the edification of his hearers, and the instruction of his pupils, is alarmed, we suppose, at the local defection from the church or at the portentous "signs of the times," and fires a signal gun to warn his neighbours against the rock of dissent, or to admonish them of a piratical sail at a distance. Mr. S. indisposed for open war, sends a flag of truce with a private letter to the Admiral. To this the valorous commander replies, by pouring into the dissenting chapel a full broadside. This attack we cannot but describe as contrary to the laws of honourable warfare; since Mr. S. had not publicly attacked the Admiral. The neighbourhood is, however, roused by the Admiral's guns, and the dissenting captain is obliged, in consequence, to clear the decks and man his guns for the engagement.

This, as was to be expected, has ended (if it does end here) in a bold and full reply. Mr. S. has exposed the established system, and sharply reproved the Admiral for his arrogance and illiberality. The pamphlet is written with much force and vigour of argument, and

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though in a great measure local in its references, possesses much general interest, as directed against the principles of the high church party. It powerfully combats the necessity of an authorized interpreter of Scripture, and the denial of private judgment; explodes the doctrine of baptismal regeneration and the *et cetera* doctrines of the same school. It contains many incontrovertible things, and is altogether executed in a very earnest, though in a very respectful manner.

There are some few errors which are caused by haste, and which a revision will enable the author to correct. The chief of these respects the introduction of Christianity into Britain, mentioned at p. 15. There were undoubtedly bishops in Britain long before Austin the monk was sent by Gregory to enforce subjection to Rome. This mistake, however, has no vitiating effect upon the argument. The pamphlet deserves the attention of the public, and of the clergy especially.

The Law of the Sabbath, Religious and Political. By Josiah Conder. 8vo. Holdsworth and Ball.

Four Lectures on the Law of the Sabbath, as contained in the Scriptures. By Henry Forster Burder, D.D. London: F. Westley, and A. H. Davis. 1831.

Discourses on the Sabbath. By Ralph Wardlaw, D.D. 12mo. 1832. Glasgow: Fullarton and Co.

A Treatise on the Authority, End, and Observance of the Christian Sabbath. By Rev. Duncan Macfarlane. Glasgow: William Collins.

Lectures on the Christian Sabbath. By William Thorn. Seventh Edition. London: Holdsworth and Ball.

The Modern Sabbath examined. 1 vol. 8vo. Whittaker, Treacher, and Arnott.

Three Sermons on the Lord's Day. By the Rev. John Forbes, Minister of the outer High Church, Glasgow. 18mo. 1831.

THERE are few subjects connected with religion, that have been more controverted than the "*Sabbath.*" The grounds on which its observance rest—whether scripture, tra-

dition or expediency—or all of these; the nature of the observance that is required; the province of the civil magistrate in enforcing it; all these have been most eagerly disputed. In the few remarks which we are about to make on the subject, we shall begin with that which, in the books of most authors, is reserved to the last—we mean the province of the civil magistrate—or the “Political law of the Sabbath.” We adopt this course, because this question appears to us to be capable of decision upon great general principles, to be quite unconnected with any subordinate controversies in reference to the sacredness of a particular day, or the nature of the religious observance that day requires. In a word, we believe that the duties of a civil magistrate in reference to the Christian Sabbath, are just the same, and rest on the same grounds as the duties of a civil magistrate in a heathen country in reference to any days of public rest, which the wisdom of the legislature may think it expedient to appoint. The duties of the one go just as far as those of the other, and no farther. We believe it is a truth seldom controverted, even by those who deny the obligation of the Christian Sabbath, that it is absolutely necessary that the public should enjoy certain intervals of repose, the frequency at which such periods may recur, or whether at any regular periods, being left to the decision of individual legislatures. But that there should be some such seasons of relaxation, in which both the body and mind may repair their jaded energies, reason can show to be desirable, and experience has shown to be necessary. We are now looking at such institutions as matter of necessity. We say nothing of the innumerable blessings

which such institutions confer upon those vast masses of mankind, who have only these short *snatches* of time for the acquisition of knowledge, the improvement of their minds, the cultivation of moral habits and social affections, and the contemplation of eternity, and without which, (engaged in unre-mitted toil, and bent solely upon the supply of animal wants,) every trace almost of their immortal nature would be erased, and they would stand in the scale of being scarcely higher than the brute. But we now dismiss these considerations of the infinite desirableness of such intervals of repose—we speak of them as matters of stern necessity. And in all probability, unless they were pretty generally observed, the whole animal creation, doomed to incessant toil, would daily degenerate in strength and vigour, till, in a few generations, each of which would hand down to the next a perpetually accumulating load of sorrow and infirmities, both man and brute, sickly and enfeebled, would become the prey of innumerable diseases; or drag on a miserable existence, in which youth should be bowed down by the decrepitude of age, and, to the few who attained the “threescore years,” far less than “the grasshopper should be a burden.” In point of fact, however, it is impossible that the thing should ever be tried; the whole race would perish in the experiment. In the few individual cases, (to say nothing of generations,) whether of man or brute, in which unremitted ordinary toil has been tried, either premature death has speedily rebuked such folly or disease has reminded us that health can only be regained by relaxation. It may be difficult for us to detect or even to conceive the nature of those causes, which even in individual cases,

lead to such lamentable results; for want of an occasional day of repose. Those causes are doubtless both numerous and powerful, but their operation is too insidious to allow us to detect them, and too gradual to permit us to trace the process. Much less can we understand the mysterious law by which one generation bequeaths its infirmities, both mental and corporeal, to the next. But experience, the only infallible guide of creatures so ignorant as ourselves, attests the fact. And accordingly we find that amongst all nations there have been certain days on which the sons of labour have been released from their drudgery, to recruit their wasted strength by repose and healthful exercise. Sometimes these days have been consecrated to religion, sometimes spent in public festivals, but they have all had the same effect, and brought with them, in reference to our present view of the subject, the same blessings. Now it is obvious, that so far as such seasons of relaxation are absolutely necessary to the public health, it falls within the legitimate province of the civil magistrate, to appoint such particular seasons if custom has not already determined them, and in every case to enforce the general observance, of those days, whether the days themselves have been appointed by the legislature, or already fixed by custom. But then it will be asked, what is the nature of the observance which any civil government has a right to exact? We answer, just that observance which the *reasons* for which civil governments instituted such days, require, namely, that cessation from daily toil, and from ordinary occupations, which are found to be necessary to the public health. This may be called, for the sake of distinction, the ne-

gative observance of the day; it is all with which civil government has to do. But it may be asked, why has the civil magistrate a right to exact this negative observance of the day—to tell a man that he shall not pursue his usual avocations? We reply, because he is the guardian of the common-weal, and those seasons of repose are absolutely necessary for the public health. Every man has a right to enjoy them, but he can only enjoy them by the interference of the civil magistrate. It is thus, and thus alone, that the dependant and labouring class can be sure of that leisure time which the law appoints; and it is only thus that the fair trader, who is disposed to comply with the wishes of the community, can be protected against one, who for the sake of gain would employ in labour the hours which others give to repose. Thus the civil magistrate has a right to tell an individual from what occupations he shall abstain, because he knows that the toils he forbids would be injurious, not only to himself, but to the community. But he has no right to say in what way an individual who does not violate the rights of others shall employ those leisure hours; whether in fasting or feasting, whether at home or abroad, whether in society or in solitude, whether in innocent enjoyment or in the austerities of penance. There is thus a clear distinction between the negative observance of the day, which may be exacted by the civil magistrate, and the positive observance of the day, which must be left to every man's private judgment. In exacting the one, the civil magistrate is only protecting the acknowledged rights of the community; in attempting the other, he would be violating those of conscience. In enforcing the former, he is only

compelling each individual to respect the rights of his neighbour—in the latter, he would be dictating the manner in which each individual shall use his own. Thus, for instance, if it should *happen*, as it always will, that the days which the legislature sets apart for a general cessation from ordinary labour, should be those which the great bulk of the community chooses to set apart for religious purposes, the claims of the magistrate are kept perfectly distinct from those of religion. The magistrate may forbid a man the market, or the public house, but he has no right to drive him into chapel or church—he may make him shut up his ledger, but he has no business to compel him to open his Bible. In the same manner, if it should happen in a heathen country, that the days which the legislature has marked for public rest, should be consecrated by the community at large to fetes and festivals, the civil magistrate, as before, may compel a man to abstain from his ordinary occupations, but certainly he has no right to say what pages of the “book of sports” he shall study or practice. We have said, if there should *happen* to be this coincidence between the appointments of the legislature and the consecration of particular days to other purposes, because every one must see, upon a little reflection, that though this connection between them will always subsist in fact, yet it is by no means necessary. Now it might be, that the days appointed for public rest by government, might not be those which particular sections of the community thought it right to consecrate. For instance, we know that the early Christians were in the habit of consecrating at least a portion of the first day of the week to religious purposes, though

the Jewish sabbath was not yet abolished. In the same manner the modern Jew keeps, or rather professes to keep, his sabbath on the seventh day, while the day of rest appointed by law, is the first day; and there can be no question if ninety-nine hundredths of our population should become Jews, the whole matter would be reversed, and the seventh day would then become the authorized day of rest. Now it is perfectly just to compel the Jew to refrain on our sabbath from his ordinary toils, for this observance the magistrate can exact; but it would be a monstrous thing to compel him to enter a Christian church, or exchange the ritual of Moses for the institutions of Christ; this would be a palpable violation of the rights of conscience.

We thus attain such a clear distinction between the negative and positive observance of any day which is at once marked out by the legislature for public rest, and by the bulk of the community, for sacred purposes, that it is astonishing that the two should ever have been confounded. They certainly never could have been, were it not that the same days have unavoidably been set apart for both objects. *How* is it that the same days should have been thus devoted to both purposes, is obvious enough. It is necessary that there should be days set apart for public rest, and it is also certain that there will always be days set apart for religious purposes. But to appoint different days of the week for these objects, would interfere too much with the ordinary and necessary occupations of life. Whatever religion, therefore, the bulk of a people may profess, the days they set apart for religious purposes will be sure to be, as indeed they ought to be, the days

recognized by the civil government, as the days of public rest. It is thus that we see those days changing with the changes of religion at different periods. The inferior sects (as was before observed in reference to the modern Jews in the various countries of Europe,) are always left out of the calculation, whatever inconvenience it may put them to in holding their religious observances on a day not recognized as a day of rest. The less is of course made to give way to the greater. But though this connection between the political and religious consecration of particular days is thus uniform, and has always and will always subsist—and we may add, is so easily explained, yet in examining the respective claims of the magistrate and of religion, the best way is, to keep them as perfectly distinct as though those several claims were made on different days. Thus we may recur to the illustration we before employed, of a Christian in early times, or a Jew of the present day. To have compelled a Christian in Rome to join in the heathen worship would have been the most flagrant injustice and tyranny. But to compel him to abstain from his ordinary avocations on the days which the government appointed as days of public recreation, although those days might also be consecrated to the service of heathen gods, would neither be injustice nor tyranny; that he was compelled by his conscience to set apart another day for religious worship, as a hardship that he must put up with, until, as was in fact the case, Christians should outnumber the heathen, when, as was perfectly just, the Christian sabbath became the day of public rest. Let these distinctions be kept in mind, and the political law of the sabbath is as clearly defined as any

other; the senseless cry will be no longer raised, that to enforce the *negative* observance of the sabbath is a violation of the rights of conscience, and the magistrate will see that it does not belong to his province to enforce the *positive* observance of it.

So far we agree, *in the main*, with the author of the work entitled, "*The modern Sabbath examined*;" but after this we part company: on every *other* point we are at issue with him.

It is true, that whatever hypothesis be adopted, in order to show the obligation resting on the magistrate, to maintain the negative observance of the sabbath, whether these obligations be supposed to flow from religious or political considerations; there must always be no little difficulty in exactly marking out the extent to which the civil magistrate shall go. There may, no doubt, be ten thousand cases imagined, which afford ample room for the most subtle casuistry, as is always the case with every great general rule, whether in politics or religion. The broad line, however, which we have adopted, seems sufficiently marked and definite for practical purposes. Particular cases must be left to be dealt with according to particular circumstances.

As far as we have at present gone, our views are substantially the same with those of the many excellent writers, whose works stand at the head of this article, although we have taken a somewhat different line of illustration. All the above works are entitled to our warm recommendation. Each has its peculiar excellencies, which we shall endeavour to discriminate before we close the Review. On that branch of the subject which has just engaged our attention,

we must award the palm to Mr. Conder, whose observations on the Political Law of the Sabbath are, it appears to us, particularly clear and judicious. He has, moreover, done much towards ascertaining those limits within which the civil magistrate should restrict his efforts; a branch of the subject which, in a practical point of view, is at once the most important, and the most difficult.

"The third branch of our inquiry relates to the duty of the Legislature, and the expediency of upholding and enforcing the observation of the day by penal enactments. Two questions here suggest themselves: First, Upon what grounds ought the observance of the Sabbath to be made a political duty? Secondly, What are the legitimate objects and the proper limit of such legislative interference? Where shall we draw the line at which the restrictive power of the law should terminate?

"As to the principle of the law, it must be admitted, that, in former times, very mistaken notions have prevailed as to the province of the magistrate and the legitimate ends of civil government, which have led to the enactment of laws proper only under a strict theocracy. Religion has been rendered odious by enactments having for their professed object to compel the discharge of spiritual duties, the very essence of which consists in the consent of the will and the service of the heart; laws broadly marked with the mistaken piety of the times, and dictated by an erring zeal closely allied to intolerance. Of this description are the old statutes for keeping holy days and fasting days, which require all persons to resort on such days to the parish church, or some usual church or chapel, and there to abide during the time of service. These statutes, though repealed so far as regards Protestant Dissenters, are still binding upon all members of the Church of England." The same character is impressed upon the legislative enact-

ments regarding the Lord's-day passed in the time of the Commonwealth, as well as upon some of the old laws made by the first colonists of the State of Connecticut—laws not less at variance with any just notions of civil and religious liberty.

"It does not belong to the Legislature to inculcate or to enforce the religious observance of the Lord's-day, or to compel the discharge of any other duty purely religious. It must be left to the ministers of religion to teach and to enforce upon the consciences of men, an observance of those duties for the neglect of which they must give an account, not to man but to God. But, although the civil government cannot compel men to be religious, it can and ought to protect them in the exercise of their religion. Admitted that it is not within the province of our civil governors to ordain that every person should exercise himself on the Lord's-day in the duties of piety and true religion, it is strictly within their province, it is moreover their bounden and sacred duty, to provide that all and every person or persons should, on the Lord's-day, have the liberty, means, and opportunity of applying themselves to the observation of the day, by so exercising themselves in the duties of religion. This distinction, though often overlooked, is sufficiently palpable; and it makes all the difference as to the principle of the law. The religious obligation of keeping the Sabbath, and the common consent of Christians respecting it, may be justly and reasonably assumed on the part of a Christian legislature. These form the ground and reason of the enactments which have for their legitimate object to secure the benefit of the institution to all classes of the community; to protect more especially the trading and labouring classes against those encroachments, and that natural result of unrestrained competition which would otherwise deprive them of the means and the opportunity of paying any regard to the ordinances of religion.

"The fact is, that some public law relating to the Sabbath, there must be, if it is to be observed at all. The Lord's-day must either be publicly recognized as the law of the land, and enforced as such by the suspension of all the legislative and judicial functions of government, and the ordinary transactions of trade and commerce; or it must be for-

* A clause in the first Act of Uniformity imposes a penalty upon all persons who, having no reasonable excuse, shall not diligently and faithfully endeavour themselves to resort to their parish church upon every Sunday. All persons are required to resort to the parish church, or some usual church, &c. on the 5th of November, the 20th of May, and

the 30th of January, by 3 James I. c. 1, 12 Charles II. c. 14, and 12 Charles II. c. 30.

mally abolished, by letting the whole business of administration, law, and trade proceed as usual. Our Houses of Parliament, our courts of justice, the public offices, the Bank, the East India House, the London Post Office, the theatres, are all closed on the Lord's day; and the same law of the land says, that all shops, warehouses, and wharfs, shall, in like manner, be shut, that markets shall not be held, that waggons and droves shall not proceed. It may be a question how far the restrictions of the law should extend, but it can be no question, whether the public observance of the Sabbath is the proper subject of legislative interference, seeing that the repeal of all restrictions would be tantamount to a positive decision that the Sabbath should not be observed.

"We are not now arguing the matter *a priori*, but may take the facts as they exist. The people of this country are in possession of a Sabbath, as their birth-right, a boon originally bestowed by their Creator, rectified by the law of Christianity, and confirmed to them by prescriptive right and statute law. We maintain it to be the duty of the government to secure to them the undiminished proprietorship of this portion of time. What would be the consequence of breaking down this barrier of protection thrown round the interests of the labouring classes? Why, as Paley most truly remarks, 'the addition of the seventh day's labour to the other six, would have no other effect than to reduce the price. The labourer himself, who deserved and suffered most by the change, would gain nothing.' The poor man may not see this. He sees what seems opposed to it; that petty and illicit gains may be obtained by the man who works on the Sunday, in violation of the law. But let the day of rest be universally disregarded, let the labourer that is at present withdrawn from the market on that day, be set at liberty from all restrictions, and those private gains would totally disappear before the effects of competition, leaving the poor man poor indeed. Those who would represent the strictest observance of the sabbath, as a hardship upon the poor man, must be worse than ignorant, must be as perfidious as they are irreligious, despisers of God, and enemies to their neighbour.

"But the enforcement of the law of the Sabbath has been objected to by some persons as an infringement upon religious liberty; especially when extended to Roman Catholics, whose religious opinions do not compel them to close their shops

on that day,* or to Jews, and persons of other creeds. A very few words will furnish a sufficient exposure of this insidious representation. In the first place, it is obvious, that no man can have a right to plead his conscience as a bar against the enforcement of a law which compels him to do nothing against his conscience; and secondly, no subject of a government has any claim to an exemption from the operation of laws having for their avowed object, the general interests of the community. That the law of the Sabbath is intolerant, that it offends against any man's conscience or real interests, can by no ingenuity be made to appear. It cannot, then, be intolerance to enforce that law; since intolerance consists in the nature of enactments, not in the execution of them. To tolerate the non-observance of the laws by any portion of the community, is not liberality, but negligence and laxity; and the magistrate who connives at the open breach of the laws, virtually reproaches the legislature.

"Besides: the representation erroneously assumes, that the government compels the Roman Catholic, Turk, or Jew to observe the Lord's day with a religious strictness not required by his own faith, and punishes him for not observing it. It does no such thing. It leaves men to observe the day religiously, or not so to observe it, as their conscience or creed may dictate. It tolerates their irreligion up to the point at which it would interfere with the religion of their neighbours; and then, it does not deal with them penalty for being irreligious, but simply restrains them from breaking a salutary social compact, ratified by the state, for the general benefit of the community. The observance of the Sabbath, it is true, is far from being a mere voluntary compact: it rests upon an antecedent religious obligation, binding upon every man. Still, this does not render it less really a compact between man and man, and which it is the duty of the government to ratify and enforce, in common with other compacts, relating more immediately to social rights and possessions. The time of the labourer is as much his property as the estate of the rich man. Both are protected by the law of God; the one by the fourth, the other by the eighth commandment. If it be intolerance in the state to enforce the compact of the Sabbath, it must be equally so to enforce the compact of hereditary or other legal tenures."—pp. 39—43.

* See Resolutions passed at a public meeting held at Mobile, in the United States, in Miss. Reg. Aug. 1830, p. 384.

(To be continued.)

NEW PUBLICATIONS, WITH SHORT NOTICES.

The Family Expositor; or a Paraphrase and Version of the New Testament; with critical Notes and a practical Improvement to each Section, by Philip Doddridge, D. D. With Memoirs of the Author by Job Orton, and Extracts from Dr. Kippis. With a portrait engraved from an original picture in Wymondley House, Herts, by permission of the Trustees of the late William Coward, Esq. 980. pp — Westley & Co.

THE Family Expositor needs not our praise. "It should find a place, (says a celebrated bibliographer) upon the shelf, and upon the table of every mansion where the moral duties of a Christian are enjoined. Doddridge's heart was made up of all the kindlier affections of our nature; and was wholly devoted to the salvation of men's souls. Whatever he did, he appears to have done "to the glory of God." He read, he wrote, he preached—with a zeal which knew no abatement, and with an earnestness which left no doubt of the sincerity of his motives. He was snatched from his flock and the world—both of which had been enlightened and benefited by his labours—in the prime of life and in the full possession of his faculties; but he who has left such fruits behind him, cannot be said to have immaturely perished."

At the time Dr. Dibdin penned these remarks, the libraries of mansions were the places in which it was most probable the Expositor would be found; for ten years ago the work was not accessible to humble readers; there was "the best old edition, large type, six volumes quarto, calf, neat," to be obtained at about three guineas; and a paltry octavo edition in six volumes might have been obtained for about half that price. But happily the admirable press of Messrs J. R. and C. Childs, of Bungay, has furnished the public with the edition before us, incomparably superior in elegance, and we believe in accuracy, to any edition of the work which we have before seen.

This noble volume forms a companion to the Miscellaneous Works of Doddridge, which we recommended (at page 250) in our last volume, and we must congratulate their enterprising proprietors and the public, that now

an edition of the complete works of that incomparable man may be obtained, in two volumes, at less than one half the price at which they were formerly published, and that for typographical beauty and general convenience, it is greatly to be preferred to the old edition in ten octavos.

A Review of the Two Letters on Baptism in the August and October Numbers of the Evangelical Magazine: with some Observations on the respective Merits of the "Welsh and Scotch Systems." By a Welsh Minister. Westley and Davis.

MOST of our readers have probably seen the letters to which we now allude. That in the August Magazine was written by a Welsh minister, who maintains that "a child's right to baptism is founded not on any parental relationship, but on its relation to the kingdom of Christ." That in the October Magazine was written by a Scotch minister, who, on the contrary, maintains "that the right of baptism does not belong to a child as it stands related to the kingdom of Christ, but that it is a privilege belonging to the parent, and communicated to the child in virtue of that relationship." The former extends the privilege to children in general, as having an acknowledged right to be instructed in the principles of the Gospel: the latter confines the privilege to the children of church members. The reviewer's "Observations on the respective merits of the Welsh and Scotch systems," are intended to prove the Scripture authority of the former, and to show that the latter is as inconsistent with reason as it is contrary to the Word of God; and that as such it must prove highly injurious to the cause of Christianity. Deeming the subject as one of vast practical importance in the present state of Christian Missions; and fully agreeing with the reviewer, that a candid discussion of it might be productive of much good, we feel pleasure in recommending his "Observations" to the attention of parents, teachers, ministers, and missionaries.

Greenland Missions, with Biographical Sketches of some of the Native Converts. Dublin, published by the Religious Tract and Book Society for Ireland, 1831. Second Edition, revised and enlarged.

The Moravians in Green and. Second Edition. Edinburgh, published by William Oliphant, 22, South Bridge Street.

NOTHING truly great and important was ever attempted without an adequate stimulus. The man of the world is prompted by the motives, and animated by the prospects of earthly emolument or fame; and, when we read of the intrepid self-devotement of a Leonidas or a Regulus, it requires no arguments to prove the extent to which patriotism and the love of posthumous glory fixed their spirits and braced their resolution to the last extremity. Every hardship thus encountered, every sacrifice thus incurred, is sure to receive from the world its meed of admiration and applause. But, when first an extraordinary effort is made for the moral and spiritual illumination of a remote and degraded portion of our species, the magnanimity of the Christian hero, who, at the expense of incalculable risk and suffering, braves the perils of the deep, and penetrates to the ice-bound regions of the Pole, is too often regarded with the frigid eye of suspicion, or condemned as a species of Quixotic wild-fire, or the ebullition of an insane mind. Such, indeed was the public estimate, formed of the enterprize, which, exactly one hundred years ago, (1732,) was undertaken by Mr. Hans Egede, a pious clergyman of Norway, whose heart was inflamed with the benevolent design of carrying the tidings of salvation by the blood of Christ, to the distant and frozen shores of Greenland. The interval, however, which has elapsed since that devoted and honoured servant of God commenced his labours, has afforded abundant proof, that his faith was not less rational and well founded, than it was fervid and unabating. The success of the Moravian Missions to the Greenlanders has contributed in no small degree to produce the new tone of feeling that now prevails, generally, on the subject of aiming to Christianize the heathen, and, indeed, it is not at all surprising, that the strongest prejudice should give way, before such a mass of interesting

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and striking evidence as is compressed within the narrow compass of either of the little volumes before us.

The former, at the head of this article, is compiled "from Mr. Crantz's valuable history of Greenland, and the periodical accounts of the Missions of the United Brethren;" and "the compiler has interspersed reflections" which are neither tedious nor unimpressive, but add much to the intrinsic value of the work.

The Scotch edition is a more regularly detailed account of the mission, and the establishment of each successive station or settlement. The biographical notices of converts, however, being *interwoven* throughout the narrative, are necessarily much shorter than in the Dublin edition. Each has its respective merits. And we conclude by expressing a decided opinion, that no friend to Missionary exertions—and we may add, no man whose mind is not steeled against the impressions of truth and simplicity, can fail to be deeply interested in the unvarnished details of a whole century's arduous labours, for a long season ineffective, but finally resulting in the most astonishing triumphs of the cross over ignorance, superstition, and complete savageness.

The Excitement; or a Book to induce the young People to read. For 1832. Containing remarkable appearances in Nature, signal Preservations, and such Incidents as are particularly fitted to arrest the youthful Mind. Pp. 392. 18mo. Waugh and Co. Edinburgh: Whittaker, London.

THIS book is likely to accomplish the object its editor proposes, and will undoubtedly be an acceptable and appropriate present to most young readers.

A succinct Account of the Manners, Customs, Institutions, Polity, Arts, and Sciences of the ancient Egyptians; compiled from the most authentic Historians, by Charles Rickson, Lambeth. Pp. 192. 18mo. Darton & Co.

THIS very useful compendium is compiled from Rollin, Bruce, Shaw, &c. and is so arranged as to supply 958 questions for examination. It is creditable to the industry of its editor, and will be very instructive to juvenile readers.

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TRANSACTIONS OF THE CONGREGATIONAL DISSENTERS.

CONGREGATIONAL UNION.

The following circular has been issued by the Provisional Committee of the Congregational Union.

REVEREND AND DEAR SIR,—The interest which we presume is mutually felt by us on the subject of the Congregational Union, will supply an apology, should one be required, for again bringing it under your personal attention. Although we have inserted, in the February Number of the Congregational Magazine, an official notice to the Secretaries and Officers of the various County Associations, requesting them to bring forward the subject at their Spring meetings, and communicate with us, in due time, preparatory to the annual meeting in May; yet, lest this notice should not have reached you, and fearing lest the object should not be noticed, or but slightly noticed, under the supposition that an opinion already given may be considered as definitive on your part; and apprehensive also, lest your silence should, in so important a matter, be construed into partial or total disapproval, we have thought it our duty to address to you the present circular.

We trust that the vast importance of the proposed Union will continue to enjoy the most attentive deliberation of the ministers and congregations connected with our body, throughout the kingdom. The lapse of another year has not diminished in our view the value of those advantages which were at first anticipated: on the contrary, "the signs of the times," accumulating in grandeur and importance, impress our minds with a sense of the duty of closer combination against the tremendous dangers to be feared, from errors in doctrine, from infidelity, and from licentiousness; while the extraordinary convulsions which agi-

tate the nations, appear to us to call for the most concentrated efforts to promote that *kingdom which shall not be moved*.

We therefore indulge the hope that you will be ready to forward the object in your own Association, by giving to it all due prominence at your next meeting; and that you will also have the kindness to transmit to us the result, both of that, and of any previous meeting, which may have been held since the general meeting in May last. It will be important to the arrangements of the next general meeting in May, that we should receive some *written* communication from you in answer to the third of the concluding Resolutions contained in the Report of the general meeting already forwarded to you; and which, for more ready reference, we beg to subjoin.

"That the Provisional Committee be instructed to give the widest circulation to the proceedings of this day, and after obtaining the sentiments of the brethren throughout the country, on the plan now prepared for their consideration, that they do give it a farther revision, so that it may be presented for final adoption in the most perfect and satisfactory form, at a General Meeting of the body, to be held (D. V.) in this place, on Tuesday, May 8th, 1832, at 10 o'clock, A. M."

Hoping to receive your communication by the end of April ensuing, We are, Rev. and Dear Sir, in the bonds of sincere Christian regard, your faithful friends and servants,

(On behalf of the Committee,)

ARTHUR TIDMAN,
JOSEPH TURNBULL,
JOSHUA WILSON,

Provisional Secretaries.
*Congregational Library, Finsbury,
12th March, 1832.*

MISCELLANEOUS INTELLIGENCE.

ON THE STATE AND PROSPECTS OF
RELIGION IN THE UNITED STATES.
IN A LETTER ADDRESSED TO ROGER
LEE, ESQ. OF CLAPHAM.

*Alleghany Town (opposite to Pittsburgh),
Pennsylvania, May, 1831.*

MY DEAR SIR,

I have delayed answering your kind letter to me, that I might have an opportunity of acknowledging the receipt of the several parcels of books of which your letter made mention. And I felt myself the more excused in the liberty I had taken, since the Rev. D. Campbell assured me, that he would write to you in the interval of delay. It is now my privilege to acknowledge the receipt of the several packages you gave us reason to expect, and for which we tender you, and your worthy associates in christian liberality, our unfeigned thanks. The Lord grant your names a record in the Book of Life.

The seminary which dates your interest by its birth, continues to flourish beyond our most sanguine hopes. The main edifice is nearly completed. One of the wings is now occupied by the students. When complete, it is designed to accommodate 100 students. The wings are three stories and the body four in height, overlooking the Ohio river, the city of Pittsburgh, and the town of Alleghany. The hill on whose summit we are situated, rises precipitous from the margin of the river, to an elevation of about 150 feet, is solitary, narrow, affording only space sufficient on the ridge, for the seminary and its requisite buildings. The spot now occupied by this "school of the prophets," was an ancient burying place for the Indians, before they retired into the forests nearer to the setting sun. This spot was the donation of the town of Alleghany, on condition that the seminary should be fixed upon it. Eighteen acres are connected with it. When the first stone was laid, there was not one dollar in the treasury; but the great Head of the church, while he called us to "walk by faith and not by sight," has faithfully supplied us by little and little, so that the work has gone up without interruption, and the labourers have been regularly paid at the appointed day. He has moved our hearts, unknown to us in the flesh, and between whom and us the Atlantic rolled. We are helped by their benefactions and (we fondly hope) their prayers. We will go onward, encouraged by our "Ebenezer."

I do not know, but it might be interest-

ing to you, to sketch the plan of theological education in this country. No son is born here for the church, for the patronage is lodged with the people, and they offer no lure, but that approbation and support which they freely yield to the ministry which is commended to their consciences in the sight of God. I find in the Transatlantic writers, even of piety, who contemplated the result of this experiment, at the period of our independence, that their pages are replete with gloomy bodings as to the permanence of Christian institutions in our lands. But the experiment of primitive Christianity which triumphed over the paganism and power of the Cæsars, has only been repeated, and whatever may be surmised or said to the contrary, the experiment here has also succeeded triumphantly. The simple truth is this, that notwithstanding the contaminating influence of war, and the infidelity diffused by the French army, who fought by our side; notwithstanding the vantage ground gained for Thomas Paine by his political pamphlets, which were read by officers at the head of military companies, to the army of the Revolution, and rewarded by Congress and the States; notwithstanding that our country has been for half a century the Botany Bay for moral outlaws, to which they have gone often in voluntary exile, from the old world, that they might escape the censorship of the press, and breathe their blasphemies in a freer atmosphere; notwithstanding the demoralizing mania of speculation incident to the first years of a country growing with unexampled rapidity; notwithstanding the atheism of some of our native politicians like Jefferson, who had gotten a finish to their philosophism in the circles of Paris; notwithstanding the unfettered freedom of every sectary, there is at this moment more vigour and growth and influence belonging to Christianity here, than at any period since the declaration of independence. And the reason of the fact is this, that Christianity is left to the bare guaranty of her divinity; and heaven will sustain what heaven begat. We have no miracles, and expect none. It is enough for us, that so long as the church is founded on the rock of Christ, "the gates of hell shall not prevail against it." When built on any other foundation and buttressed with human inventions, time and revolution will crumble it, and we care not how fast. Our candidates for the Gospel ministry are of two kinds, those who being hopefully pious and inclined to devote

themselves to the spread of Christ's kingdom, enter on a course of study to prepare themselves for the sacred work, or those, who having entered a course of study with reference to other professions, or even with no particular aim, are hopefully renewed in the academic halls, and then and there resolve to devote their talents and lives to labours for the salvation of their fellow men. That our universities are not mere haunts of dissipation or abodes of heartless philosophy, is evident from the religious awakenings which so often occur within their walls, and the fact that the presidents of our American colleges, consider themselves as sustaining a pastoral relation to their students, and labour directly for the salvation of the young men under their care. After the collegians have finished their course at the colleges, they disperse to pursue their apprenticeship to such professions as their inclination dictates.

Our theological seminaries, disjoined from those institutions where other than purely theological studies are attended to; are supposed to be free from several evils incident to the arrangement so common in Europe. Their attention is not distracted and the tone of spirituality reduced by any mixture with studies purely secular, the young men are united only with those who have devoted themselves entirely to "the work of the Lord," all their study, conversation, intercourse, have relation to this one thing, and their connection with the professors is that not only of pupils, but of friend and pastoral charge. The term of time employed in direct preparation for the Gospel ministry is in our theological seminaries, *three years*. These are sacredly filled up, only enough respite for health being afforded during the short vacations. The course of study is generally, one year for the *Hebrew and Greek Scriptures*, and whatever belongs to biblical interpretation, one year for *theology* didactic and polemic, and one year for *Ecclesiastical history, church order and pastoral duty*. The students are examined publicly twice each year, and when their studies for the ministry are finished, they are remitted to the several ecclesiastical bodies with which they were connected. These examine the candidate anew for their own satisfaction, and have the sole power of licensing to preach the Gospel. Hence in our theological seminaries there is free admission to the classes of young men belonging to churches of various *Christian denominations*, because our seminaries do not interfere with the prerogatives of churches in the affair of introducing to the Gospel ministry. We endeavour to cherish

a spirit of *foreign missions*, and all the young men are voluntarily associated in a society of enquiry in reference to that subject. We have no separate institution for foreign missions. You see those who have devoted themselves to the service of Christ in India, Greece, Palestine, or the Sandwich Islands, studying and praying by the side of those of their brethren who feel that they have not a constitution nor talent for foreign service, and therefore deem it their duty to till the wastes at home, and remain to sustain by their influence and their prayers, their brethren that shall toil in distant fields. We think this better than to disjoin them, as thus the diffusion of an apostolic spirit, and the cherishing of Christian fellowship would be hindered. Those who remove to missionary stations at home or abroad, come under bonds to maintain a correspondence with those of the society who remain. I have known the letter of one dying missionary to these societies bring out at once several volunteers to go and mount the breach, and carry on over the ashes of their fallen friend, the battle of the Lord of hosts. Besides, we wish to maintain the conviction that the Christian ministry is everywhere a *mission*, and no qualification less than "forsaking all for Christ," will answer the purpose *any where*. We make no distinctions. We must have "amen of God" at home as well as abroad. The natural ordinary increase of our country is more than 365,000 souls per annum. Taking into account the deaths of the labourers now in the field, we require 4 or 500 ministers annually, for "home consumption." Taking no account of the fields of foreign labour constantly opening. All this and much more, must be done too by voluntary Christian liberality, without a farthing from the state. Was ever Christianity more thrown upon herself and heaven? And "heaven is blessing us, for the battle is the Lord's." The energy of piety is mightily increasing at home, and friends are raised up for us abroad. Let me thank you again for the interest you have taken in the Christian enterprizes of this land, and may the richest blessings of heaven descend on your head, and on the unknown benefactors who have remembered us in the land of our fathers! Thus in duty bound, shall ever pray,

Your friend, LUTHER HALSEY.

P. S.—In getting up a new institution in a new country, there is much to do besides study, and in this country the clergy are characteristically and necessarily polytechnic men. This will be my excuse for the defect of counting house promptness in answering your favours; but I do as-

sure you neither your favours nor yourself will ever be forgotten. Certain of our benefactors ought to be particularly remembered, such as Mrs. Poynter, Messrs. J. B. Wilson, Phillips, Pike, &c. I would request, in the language of John, "greet the friends by name." From the papers we learn the *changes* going on in your country, and in their issue we feel an interest most intense. The events of the present age have baffled all forecast, and we cast ourselves on the providence of God as our only repose. "He reigneth," and we may "rejoice." But there is another reason which gives us an interest in the convulsions of Europe. They are affecting our own nation by throwing into our bosom, a quantity of emigrants without any parallel. Among these is an immense number of Papists, who enter warmly and immediately into political affairs. What will be their influence is only known to God. Only one thing is obvious to us, that it imposes on Christians a double necessity of moral enterprise, that the influence of holiness may keep peace with the enormous advance of a motley population. And I do perceive that Christian effort is evidently becoming more energetic and successful daily. But we need the co-operation, and the prayers of our transatlantic brethren.

July 28, 1831.

L. H.

Mr. Lee will be happy to receive additional assistance for the same object.

OBSERVATIONS ON THE RELIGIOUS WANTS OF THE VALLEY OF THE MISSISSIPPI.

There are, in Great Britain and in Europe, those who look with interest and hope on the great experiment of human society which is now in progress in the Republic of the United States. That experiment, which has been supposed and announced as complete, is unexpectedly thrown forward in time, and its grand theatre removed from the shores of the Atlantic into the valley of the Mississippi. It is now placed beyond a doubt, that, within a generation to come, the millions of the Atlantic States will be obliged, by the federal compact of the Union, to surrender their destinies to the outnumbering millions west of the Alleghany Ridge, or in the Mississippi Valley. The rush of immigration to the new and rapidly rising states of the west has already given them more than four of the thirteen millions of the population of the United States. In 1810, the population of the valley was 1,078,325; in 1820, it was 2,230,607; and now it is more than 4,000,030; and the motives for emigra-

tion from east to west are stronger than ever.

The population of the United States doubles every *twenty five* years, according to past history; and there is no reason to suppose that the increase will be less in future. Taking, therefore, the present population at 13,000,000 (a year ago it was 12,796,649,) in 1856 it will be 26,000,000. Darby, who is of the highest authority in the United States for statistics, says it will be 26,000,000 in 1850. If the gain of population in the Valley, therefore, over the Atlantic States shall continue with equal strides, (and the proportionate gain increases every year) in much less than *thirty* years the balance of population and of influence will be west of the Alleghanies, that is, in the Valley. Of this there can be no reasonable doubt. And it is more likely to occur within *twenty* years.

To give a just idea of the relative importance of the Mississippi Valley, it may be observed, first, with regard to its territory, that out of 2,457,000 square miles, comprehended within the jurisdiction of the United States, about 1,500,000 lie in the Valley; 350,000 in the Atlantic States, or east of the Alleghany Ridge, which is the east line of the Valley; and the residue on the Pacific, west of the Rocky Mountains, which make the west line of the Valley. The Mississippi Valley, as belonging to the United States, extends from 24° 27' north latitude, to 50° north latitude, and comprehends, east and west, *forty* degrees of longitude. All the waters of this immense region are tributary to, and make the Mississippi, which disembogues into the Gulf of Mexico at New Orleans. The longest line of inland navigation, from the mouth of the Mississippi, is 3,500 miles. Many of the tributaries of the Mississippi, before they are lost in this mighty river, have a free navigation some hundreds of miles; some of them 500, some 1000 up to 2000 miles, and of many degrees between these numbers. The Valley can be penetrated by steam, in every direction, almost to its boundaries, east and west of the Mississippi River. In 1817, all the navigation of the Mississippi, from New Orleans, upward, was done by about *twenty* barges, of 100 tons each, making only one voyage up and down in a year. Now (1831) the navigation of the same waters employ not much less than 250 steamers, averaging 175 tons each—many of them measuring 300, and 400, up to 500 tons—a few ranging from 500 to 700 tons each. These boats will make five and six trips up and down in one year between New Orleans and the

most distant points of navigation, ranging from two to three thousand miles in one direction. This calculation of course makes allowance for delays of business at different ports, for lading, unloading, &c. The ordinary run, for example, between New Orleans and Cincinnati, is eight days down and twelve days up; and to Pittsburgh, about 500 miles above Cincinnati, three days more must be added for ascending.

As to the geographical face of this Valley, its eastern and western margins only (which are from 1500 to 2000 miles asunder) are mountainous; the whole region, from east to the Mississippi, and from west to the same line, gradually making into one vast plain, exhibiting here and there an undulating surface, and varying inclinations, sufficient for an easy and healthful flow of the numerous rivers with which the Valley is marked. The fertility of the soil, and the various physical resources, are incalculable. It is an immense region of the heaviest forests, of the most extended and open prairies, and of the richest land in the world—besides all its geological and mineral treasures, which are occasionally and gradually developing. The comparative ease of obtaining a livelihood, and the facilities of wealth, are so much greater in the Valley than in the harder soil and more exhausted resources of the East, that the motives of peopling and crowding the West are morally sure to prevail.

It may be seen, that the Alleghany Ridge makes not only a natural division, but constitutes a sort of moral boundary, in the United States. From that line west, all sympathies, and all passions, and all energies unite with the rivers, and send forth their products upon the wide world, from the mouth of the Mississippi.

It may also be seen presumptively, from the nature of man, that the sudden peopling of such a region, from such motives, is likely to leave the arts of civilization and the means of intellectual and moral culture as much in the rear, as its own amazing and unnatural growth is in advance of the ordinary progress of society. A mighty flood of population is seen abandoning schools, and churches, and all the multiplied advantages of a long established and improved state of society, and plunged into a vast wilderness, where the intellectual, and social, and moral advantages they have sacrificed, are to be created, they know not how, nor when. And they easily and soon learn to be content without them. And if nobody cares for them but themselves, it requires no prophet's ken to

foresee, that they are inevitably lost to the nobler purposes of human society, and fast combining the elements of their own ruin.

Such virtually is the almost reckless enterprise, which is now so rapidly peopling the Valley of the Mississippi, from the Atlantic States of America, and from various parts of Europe. And the people of that region feel their importance. They know that, in a few years, they will controul the destinies of the Union; and every wise man sees, and every philanthropist must regard the doctrine, in view of such a state of things, with trembling solicitude—that intelligence and virtue, pervading and ruling the entire population, are the only pledge of security to a government like that of the United States. And, consequently, if the means of intellectual and moral culture are not forced into the Mississippi Valley by the efforts of the benevolent, one generation to come will find the government of that mighty Republic in the hands of an ignorant and depraved people. That great social and moral experiment, which had been supposed already complete, is, by unforeseen occurrences, converted into a problem yet to be solved. Thirty years ago, no man on earth could have seen that such would have been the present condition and prospects of the United States. Nothing can save that government and that country but an almost unexampled enterprise of a combined, resolute, and persevering Christian philanthropy, that shall force upon the Valley of the Mississippi, and plant over its vast regions, the means of an adequate intellectual and moral culture. All the world, who feel interested in a thorough confirmation of the rights of man, and in the result of one of the most important experiments of human society which the world has ever witnessed—all who can appreciate the worth of civil and religious freedom, may justly be called upon to look to and to guard that sacred entrenchment of freedom, which is so unexpectedly and so evidently put in peril.

The writer of this article is able to say, from his certain knowledge, and from an expenditure of deep sympathy on this subject, that the Lane Seminary, at Cincinnati on the Ohio, now in the cradle of its infancy, has been brought into being by the best of counsels and the best of feelings—and that, in his judgment, there is no single effort of the kind, combining so many advantages for the redemption and salvation of the Valley of the Mississippi—provided it can be adequately endowed and furnished, and adequately patronized.

The Subscriber begs leave to say, that he does not obtrude this subject on the British public, as being under the constraint of a mission of solicitation—for it would be far more convenient to himself, personally, to be excused from the office—although he thinks it worthy of any man's devotion—yet, being urged by an imperious sense of duty to discharge an errand incidentally committed to his trust, he hopes, and is disposed to persuade himself, from the intrinsic, and as it seems to him, the self-evident merits of the appeal, that it will meet with a favourable regard. It does seem to him so much a common cause with all who are looking, and hoping, and praying for a better state of the world, that he is unwilling to suppose the appeal will be sent back as belonging only to citizens of the United States. Should not Christians feel, as their Master has declared, that "*the field is the world*?"

The question is not whether the Valley of the Mississippi is able to take care of itself? It is decided that it will not. And Christians, in the Atlantic states, seeing and feeling that they must stand or fall with the great western valley, are now rousing up all their energies to save that region. And it is by the East, that the redeeming power attempted to be organized and applied to the West, is principally sustained. Every thing which can be done, will be done, and is doing. But the work is great, the necessity urgent, and the remedy, if it come in season, must come speedily. Finding no small portion of the population of that new region made up of European emigrants, it seems but a matter of justice to say to Christians in Europe:—Will you help to save your own people?—But we will not speak of it as a claim of justice, nor as a suggestion of propriety. We would rather rest the cause on a more generous principle:—You have books. Your world is a great factory of books. We have little time to make them. You, that are authors, give us a copy, or a triplicate of your productions. You that have libraries, standing undisturbed upon the shelves, from year to year, think how many volumes you can spare, and neither your own minds or purse, nor the minds or purses of your heirs, be the poorer for it. And we assure you the world shall be richer. And every day some American youth, aspiring after knowledge and a fitting for usefulness, as he opens the volume, will recognize, with grateful remembrance, the name of the donor.

You that have money, endow us a professorship—as there is one of great im-

portance yet unprovided for—and it will be most grateful. What you do for us, is not so much less for yourselves. It is so much more for the world. Indeed, the more we do for those at a distance, the more are we disposed to help those nearer home.

As Lane Seminary is properly an academico-theological institution, all books within the range of Latin, Greek, and Hebrew literature—all books of pure and general learning—all books proper to a public theological library—in a word, all books suited to the accomplishment of a liberal education, and to a preparation for the Christian ministry, will be of essential service. Any books or apparatus adapted to the different departments of natural philosophy will be useful.

Donations to this object, with proper directions, may be deposited at the house of the London Missionary Society, Austin Friars; or by the Rev. Calvin Cotton, 38, Sidmouth Street, Gray's Inn Road.

AN ADDRESS FROM THE SOCIÉTÉ ÉVANGÉLIQUE DE GENEVA TO THE CHURCHES, UNIVERSITIES, AND FAITHFUL BRETHREN OF PROTESTANT CHRISTENDOM.

Geneva, Sept. 10, 1831.

THE *Société Évangélique* of Geneva, composed of ministers and members of the Reformed Church of that city, desires to apprise all the Reformed Churches, through the medium of this address, of the foundation of a school of theology, which will be opened to students of all denominations of Christians.

The Association deems it right to explain briefly the principles which it has adopted, and the motives which govern it.

1. The course of instruction in the school will be founded on the only infallible declarations, those of the Word of God, and will be conformable, in all the essential points of Christianity, to the doctrines of the Church of Geneva, as settled according to the Holy Scriptures, at the period of the Reformation. To point out more expressly the views it entertains of the topics which have been lately a matter of controversy, viz. those which regard the grace of God, the nature of the Saviour, the work which he effected, and that which he still carries on for the salvation of his people, the Association declares its strict adherence to the doctrines which the Protestant Churches of Holland, England, Scotland, France, and Germany profess with one accord in their

respective Articles of faith, and which all the ministers of the Cantons of Berne and of Vaud subscribe in the Helvetic Confession of Faith.

2. This Institution does not profess to identify itself with the ecclesiastical forms of any particular church.—Founded on the broadest basis, it offers the right hand of fellowship to all churches. Besides its students properly so called, its lectures will be open to persons of all religious persuasions. Indeed, it is hoped that pupils of the academies of France, of Switzerland, and Germany will devote to its course of instruction some portion of their period of study, in order to settle their faith by a more enlarged research and more extended examination of the Scriptures, and thus to "prove all things, and hold fast that which is good." For, if the Protestant religion consists, as some have affirmed, in "*examining*;" the Christian religion consists in "*believing*" after having examined. But the Institution, in wishing to render itself useful to all the churches which have preserved the fundamentals of the faith, and which desire to possess pastors according to the mind of God, wishes not to be regarded as, in itself, a church. As its only aim will be to prepare youths for preaching the Gospel of Christ, and fulfilling the duties of the sacred ministry, its pupils, at the termination of their studies, will be free to seek ordination from whatever church will best satisfy their convictions and suit their necessities.

3. The Directors of the school will endeavour to promote the welfare of the students entrusted to their charge to the best of their ability in all respects. As its means shall permit, the number of the professors will be increased, and the range of instruction extended; and endeavours will be made to found bursaries, or exhibitions, for some of the pupils, on the same footing with the stipends which the French students receive in the Academies of Geneva, Strasburg, and Montauban.

4. The *Société Evangélique* commends this Institution to all the churches. It has found in its committee the resources required to lay the foundation of its plan, and hitherto no foreign aid has been received.* But as the good contemplated is not limited to Geneva, and the Association desires to render itself

useful, if God permit, to all the Protestant churches, it ventures to claim the co-operation of all the Gospel. It presumes to solicit, in the name of Christ, their help, their counsels, their prayers, and their zealous efforts.

Separate accounts will be kept of all pecuniary assistance received from abroad, and will be duly communicated to the religious public.

The founders of this school desire that the churches should know that it is undertaken in faith. When they resolved to establish it, they saw only the necessity of the Institution, and their own inability for the undertaking. It was in faith they looked for means and for success. In taking upon themselves a task of which both the importance and the extent were apparent, they believed themselves encouraged to commit the issue with humble confidence into the hands of Jesus Christ, the Eternal Head of the Church. To him accordingly they committed it, and on his faithfulness they rely.

If, then, we are asked for the motives which prompted us to desire this establishment, our authority for commencing the work, and our means of completing it, we think that one fact will serve as answer to every question:—*This school was indispensable* to the interests of true religion: hence our motive. If indispensable, it became a duty to undertake it: hence our authority. And, if it was our duty to undertake it, doubtless it becomes a duty to rely on the help and blessing of God our Saviour: hence our hope of success. Where the evil is great, duty is imperative; where duty is imperative, the promises of God are commensurate; and when God gives promises, our faith should lay hold of them. We have done so. "If this work be of men, it will come to nought;" but if it be of God, it must prosper, either by our agency or that of others.

We have said that *this school was indispensable*; and it is but too easy to prove the fact. If the youths who go to the academies of France and Geneva to qualify themselves for the ministry of the Word of life, are there taught the Unitarian doctrines; if the very truths, for the sake of which our professorships were founded, our schools opened, and our institutions formed, are there condemned; if the studies in those schools are not free, that is to say, if the pupils attached to the faith of the Apostles and Reformers are not at liberty to follow the instructions which correspond with their faith and satisfy their consciences;

* A contribution of 500 francs has subsequently been received from an association in England.

if pious parents, desirous of devoting their sons to the ministry of the Gospel, are compelled to condemn them to consume the four best years of their youth in studies which subvert the foundations of our faith; in a word, if it be true that Arianism saps the very foundations of the Gospel, then assuredly the establishment of a new school of theology was indispensable.

In thus saying, we are but stating a fact well known to the Church of Christ. Indeed, those who teach the new doctrines in the theological chairs have themselves proclaimed it in recent publications; and, while we appreciate the candour which has at length brought to light such an evil, we consider it obligatory on all Christians, not only to desire, but to labour assiduously to provide a remedy.

If, then, we have presumed to propose a remedy, it is because it behoved some one to offer it; and if we entertain the persuasion that God will take this work into his all-powerful hands, it is because it is his own cause, and not ours.

Would to God that others had anticipated us! Would to God that, even now, men more devoted, and more capable, "laying to heart the ruin of Jerusalem," and "strengthening their hands for this good work," might assume our place, and cry, in our stead, "Behold our misery—come, and let us rebuild our walls." Assuredly we should most gratefully unite with them, and embrace them cordially; well understanding that, in preferring them to us, God would speak to us as to David, "Thou shalt not build me this house; nevertheless thou didst well, inasmuch as it was in thine heart to build me this house."

Our belief that the *Church of Geneva* is more especially called to the performance of a duty whose object pertains to all the churches, is not founded merely upon the consideration that the seat of the evil is here. Many considerations concur to point out this city as the most suitable site for the establishment which it is the object of this address to announce.

The ancient reputation of a church, rendered illustrious by the names of Farel, Calvin, Viret, and Theodore Beza; the custom of the French churches, during three centuries, to send their students to our city; the hope shall we say, that, like Israel, she is still "beloved for the father's sake;" the advantages also which she enjoys in regard to social order and intelligence; the great number of enlightened Christians which she possesses; the great facilities which her

academy affords for preparatory studies in the physical and mathematical sciences; finally, the freedom of our civil and political institutions, and the protective character of an impartial government;—all these considerations concur to persuade us that this is the spot where a school, which has become necessary to so many churches using our language, may be best established, and thus to point out our line of duty.

As soon as we clearly perceived the obligation which has devolved upon us, we hastened, confiding in God only, to take steps to fulfil it; and we formed this resolution without the outward resources which will be indispensable—without the professors who must be associated with us—without even any certainty as to the students who may be disposed to avail themselves of our plans. For all these things we have put our trust in the Lord; and already, by his grace, in regard to more than one object, our faith is exchanged for sight. His goodness has vouchsafed the most evident tokens of his blessing: "For thou, Lord, art head above all: both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might. All hearts are in thine hand, and thou turnest them whithersoever thou wilt. He that trusteth in Him shall not be confounded."

We presume, then, to hope that God will deign to send us Christian youths desirous of consecrating their lives to him "who loved them, and gave himself a ransom for" their souls. Many will doubtless avail themselves eagerly of the assistance which is provided for them, though they must expect at the close of their studies, from the Lord and not from us, the future employment of their talents and zeal; and in this way our Institution will become the proof and measure of the faith which animates them. Need they be anxious as to their ministry, if they commit the future to the "Great Shepherd of souls?" He has the key of David—when he opens, no man can shut; and when he shuts, none can open. We invite them in faith, and in faith let them come. In these days of convulsions in states and churches, how many new doors are likely to be opened to the Word of Life? It is labourers who are wanted for the fields, rather than fields for the labourers. We live not in common times. Whether we look to the world or to the church, it is plain there never was a period which called more urgently for the preaching, by every method, of that Gospel which necessarily precedes all improvement; which alone

has more than once resuscitated, and, as it were restored to the vigour of youth, the nations of Europe and Asia; and which alone, in announcing to man the love of God, in speaking seldom of his rights, but always of his duties, imparts to nations, as to souls, life by means of peace—happiness by means of charity—and liberty, by the submission of the heart to the will of God. The church will discern the signs of the times—she will speedily summon to her service numerous workmen. She will perceive that, amidst the shock of the very elements of society, it is only the Spirit of God, shed abroad by the preaching of the Gospel, that can, as in the beginning, mould the chaos into form, or arrest the disruption which threatens all nations. The churches will understand their commission. New labourers will be required. The youths who wish to preach Jesus Christ, must qualify themselves to do the work of Evangelists. Nourished in the words of faith and of sound doctrine, they must seek, by fervent prayer and sacred studies, the teaching of the Holy Spirit, and that “wisdom which cometh from above, which is first pure, then peaceable, full of mercy and good fruits.”

The *Société Evangélique* addresses itself by this circular to all the friends of the Gospel of Christ. It relies on their assistance, because it relies on the mercy of God to dispose them to grant it. If they disapprove of the project, they will acquaint us with their objections: if they approve of it, they will rejoice to help us.

“Who is there among you of all his people who will engage in this work! His God be with him!” “The beauty of the Lord our God be upon us, and establish thou the work of our hands!”

The course of instruction of the Theological School will embrace four divisions.

1. *Exegetic Theology*—namely, the interpretation of the Old and New Testaments and Introduction to Sacred Criticism.

2. *Historical Theology*—namely, Church History—History of Sects—Ecclesiastical Statistics—Biblical Archeology—Christian Antiquities.

3. *Systematic Theology*—namely, Dogmatic, Moral, Apologetic, together with what may be termed an Encyclopedia of Theological Science.

4. *Practical Theology*—namely, Church Government and the Service of the Church, including Homiletic, Catechetical, and Pastoral instruction.

The Directors of the school will entrust the above course of introduction to men distinguished for their attachment to sound doctrine. Considering the progress

which theological criticism has made in Germany, the Directors have deemed it right to apply for the assistance of a Professor of that country, whose character will authorize the entire confidence of the friends of the Gospel.”

To promote the accomplishment of this important undertaking, a Committee of Correspondence has been formed in this country of respectable ministers and laymen, belonging, we believe exclusively, to the national churches of England and Scotland.

The *Société Evangélique* of Geneva, “does not profess to identify itself with the forms of any particular church;” but with fraternal regard, addresses “the churches and faithful brethren of Protestant Christendom,” including, we presume, the Methodist, Baptist, and Congregational churches of these kingdoms.

We know not then how it happens that all the members of these denominations, which have in various ways evinced a lively interest in the revival of evangelical sentiments, and in the growth of religious freedom amongst the Protestant churches of France and Switzerland, have been overlooked in the formation of the Committee of Correspondence, but we are confident of this that whatever reasons may have induced that omission, and which of course are best known to those who organized the Committee, the churches of Switzerland have not warmer, more prayerful, and affectionate friends than may be found amongst those denominations which have been thus passed by. We beg leave cordially to recommend the object to our readers.

PROGRESS OF REVIVALS IN THE UNITED STATES OF AMERICA.

During the first six months of last year (1831,) it has been computed that a special religious anxiety was felt in scarcely less than *fifteen hundred towns*, in all the parts of the United States, and that more than *fifty thousand persons* professed within that period to have become partakers of the blessings of salvation through Christ Jesus. From 300 to 400 of this number are members of various colleges. Many others are eminent in knowledge and weight of character, and as far removed from the influence of mere enthusiasm as any men in the community. In the principal cities which have been significantly favoured, and in many other places, protracted meetings have been held, generally of four consecutive days, in which the gospel has been faithfully and plainly preached. The services on these occasions have generally differed very little from those of the Sabbath.

BIBLE SOCIETY CONTROVERSY.

We have been favoured with the following proceedings of the Committee of the Wilts Auxiliaries British and Foreign Bible Society, (specially convened,) at the Town-Hall, Devizes, on Friday the 27th of January, 1832. respecting the question which has agitated the parent Society, and we cordially wish that in every Auxiliaries throughout the kingdom, the question were discussed and settled with equal firmness and temper.

It was resolved unanimously,

That this meeting fully approves of the plan, object, and principles, of the British and Foreign Bible Society; and expresses its unfeigned gratitude to Almighty God, for the signal manifestations of divine favour, bestowed for so many years on its operations, diversified and extended as they have been, in the various quarters of the globe.

That it will continue, (in humble reliance on that Divine Being, without whose aid nothing is strong, nothing is holy,) to support, with unabated zeal and perseverance, the British and Foreign Bible Society as originally constituted.

That, moreover, this Meeting is firmly convinced, that to exclude any person from the Society, merely on the ground of religious belief or practice, would be totally at variance with the first principles on which it was founded, and by which it has been uniformly governed.

That it is the decided opinion of this meeting, that the only legitimate method of convincing those who differ from them, is to employ solid arguments, avoiding all vituperation; and that, if they cannot reconcile all opinions, they will, at least, endeavour to unite all hearts in the simple and noble object of circulating the Scriptures without note or comment. "Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked."

MILL HILL GRAMMAR SCHOOL.

We are happy to learn that the Committee of this admirable Institution have resolved to render their Establishment complete, by the immediate erection of a Chapel on the premises, which will harmonize with the other parts of their noble edifice, and prove to their interesting charge, that they do not wish them to dwell in a ceiled house, while the house of the Lord lieth waste.

A subscription has been opened towards the Building, which we trust will be liberally promoted.

The advantages possessed by the Pupils of this noble Establishment, are exhibited in an Advertisement on our Wrapper, to which we with confidence refer our readers, as our personal knowledge confirms its accuracy.

THE NATIONAL FAST DAY.

Wednesday, March 21st, was observed in London, and we believe throughout the Kingdom, with great solemnity. The Protestant Dissenters, with a very few exceptions, kept it as a day sacred to the Lord, and their Chapels in the Metropolis were unusually crowded. Liberal collections were made also for the poor, which have in many cases, been disbursed through the visitors of the Christian Instruction Society.

THE PATRIOT NEWSPAPER.

Having announced in our January Number the project of establishing a New Weekly Paper, "devoted to the support of the great principles held in common by British nonconformists," and having also recorded our conviction that it would be committed to the hands of an Editor, whose literary and personal attainments would ensure a temperate but firm exhibition of the opinions held by the great body of Evangelical Dissenters, we are happy, now that Six Numbers of *The Patriot* are before us, to express the satisfaction we feel, in finding our anticipations fully realized.

On the great questions of *Reform--Tithes--Irish Education--The Bible Society*, &c. articles have appeared, which, for perspicuous and energetic statement, and enlarged and correct principles, would do honour to any journal, and which have met with the warm approval of many enlightened and pious nonconformists.

If a larger amount of decidedly religious intelligence were found in its pages, it will be all that we could wish it to be; and we are happy to know that arrangements are now in progress, to secure a greater supply in that department of information.

We beg very cordially to recommend that Journal, which for beauty of typography and general interest, will sustain a comparison with the best Weekly Papers.

NOTICES.

The 118th Meeting of the Associated Congregational Ministers of the County of Essex. will be held at the Rev. R. Robinson's, Witham, on Monday the 16th Inst., at four, P. M.; and on the following day, the Anniversary of the County Union

will be held at the same place, at eleven A. M. The Rev. H. Murch, of Colchester, has engaged to preach on the occasion.

The Reverend Eustace Carey, late of Calcutta, is expected to preach the Annual Sermon for the relief of the Necessitous Widows and Children of Protestant Dissenting Ministers, on Wednesday the 11th April next, at the Rev. J. E. Giles's, *Salter's Hall Chapel, Cannon Street*.—Service to begin at 12 o'clock at noon precisely. The subscribers and friends to the Society will dine together on the same day, at the Albion Tavern, Aldersgate Street.

CHARACTERISTIC SKETCH OF THE LATE
REV. JOHN MACK, PASTOR OF THE
BAPTIST CHURCH, CLIPSTONE, NORTH-
AMPTONSHIRE.

THE Baptist denomination and church of Christ have been called to sustain another loss in the decease of Mr. Mack, who has been called to his rest when he had just attained the maturity of his powers and the climax of his usefulness. His remains were buried at Clipstone, on Monday, Nov. 14, when the Rev. Walter Scott, of Rowell, delivered a funeral oration at the grave, and the Rev. J. P. Mursell, of Leicester, preached the funeral sermon. That gentleman having been requested to furnish us with the close of his discourse, he kindly consented, and we cheerfully insert it, to express our fraternal regard for the denomination to which he belongs, and with the hope that it may excite the attention of our benevolent readers to the urgent claims of the destitute widow and children of the lamented deceased.

Mr. Mack possessed a mind of the very first order, and if it did not take the precedence among those of its class, it was from no defect in nature, but from the accidents which were attendant on his early education. A discriminating judgment; a fine imagination, combined with a rich native taste, appeared to form the outline of an intellect which, for beauty and compactness has been seldom surpassed. Although it may have been exceeded in the mightiness and amplitude of its powers, it has not often been equalled in the delicacy of its structure, and in the symmetry of its parts, and while perhaps it was not distinguished by profundity, it certainly was not shaded and disfigured by obscurity: it seemed to resemble a substantial, elegant, and ornate abode, with each of its apartments, wisely proportioned and skilfully arranged, and whose recesses were fitly and usefully constructed, though not unusually commodious or deep: it had all the accuracy without any

of the mystery of minds of the strictly original cast. The precision with which our departed friend would hold the balances between error and truth, and the skill with which he would analyze the properties of the one, and delineate the beauties of the other, bespoke the penetration of his genius; and the tenacity with which he would retain a subject, however evasive, within his grasp, was indicative of the vigour of his understanding; he seemed indeed not only to throw the light of his mind on whatever subject he approached, but literally to pierce and to transfuse it with its beams. Among other characteristics, the mind we are surveying, was adorned with the rare but charming feature of wit, which is rather a property than a faculty of being, and is not to be regarded as a separate attribute of the mind, so much as the exquisite music which is occasioned, by the playful harmony of its parts. If it be admitted that this is a dangerous, it is undoubtedly a most fascinating, property: its suitable exercise occasions great delight to its subject, while it administers to the intellectual gratification of others, and surely he may be forgiven who is occasionally lavish in the indulgence of a distinguishing prerogative, whose legitimate exercise may awaken the chords of a thousand minds. This property, it is true, is sometimes mimicked by humour, and aped by drollery; but, to confound these with the refined spirit of wit, is to mistake the glimmering of the meteor for the light of the morning star. In connection with this, he possessed the imitative faculty to an astonishing degree, while from the storehouse of his mind he would, as occasion required, emit gleams of satire, which, though pungent, were never malignant. Whenever these escaped him, they were easily distinguishable the blasts of passion, by the pure light which attended them, and from the flashes of a querulous spirit by the tranquillity which succeeded them: they were totally devoid of effort, and may be recognised as the emanations of nature, as a sudden coruscation from some vein of light, which ran through his mighty spirit, and which, in its effect, resembled the lightning of heaven, amidst the serenity of a partially clouded sky. With these intellectual attributes our friend united a set of instinctive properties, by which they were rather irradiated than eclipsed; the sight of misery in its mildest forms, was appalling to him, and a tale of woe would seize at once on his fancy and his feelings; his lofty mind was covered, though not concealed, with a variegated robe, which was wrought of the finest sympathies of our nature.

In adverting to the moral character of our friend, it is impossible to forget this *high and sensitive honour*. Instinctively averse from meanness, he never descended to those artifices which so frequently disgrace the professing world, nor could he ever bear to hear of them without a becoming sense of nausea and disgust. Endowed with a spirit of independency, he disdained to truckle to the great, or to submit to the yoke of oppression, while at the same time his spirit and his conduct were pre-eminently respectful and courteous. Nothing could be further from him than an arbitrary temper, or than the lust of power: his independency was not a misnomered tyranny, because it was attempered with the love of justice, and had its foundations on wisdom.

The *benevolence* of Mr. Mack, was of the richest and of the purest kind, the fair and easy expression of a kind and honest heart. Whenever it shewed itself you were intuitively impressed with its genuineness; you felt at once that it was not a feeble ray darted from a merely susceptible nature, but that it was a strong and full beam emitted from the very centre of being. So far from labouring to elicit it, all that was necessary was to direct or to restrain it; to attempt its suppression, was to seal up a fountain; it would, in its god-like energy, rise above all obstacles, and sweep before it, the most adroit system of impediments. Those suggestions of convenience, of expediency, and of temporizing morality, which so frequently dry up the streams of generosity, were of no avail with him; it was enough that misery addressed him, or that want looked towards him, and abandoning the cold inquiries of selfishness, or of a superficial benevolence, he must attempt to relieve it, and like the good Samaritan in the Gospel, would bind up the wounds and breathe the unsophisticated sentiment—"take care of him, and when I see thee again I will repay thee."

But the *gratitude* and *ingenuousness* of our departed brother, were as signal and conspicuous as his kindness. He was not more ready to do good, than he was to acknowledge the good which was done by others: he delighted in the expression of those sentiments by whomsoever they were exercised, which so richly imbued his own breast, while no man could be more delicately susceptible to acts of friendship, or of forbearance shown toward himself. His grateful emotions did not escape in boisterous thanks, or flow off into a wilderness of words, but settling about his heart, they nourished the mag-

nanimity which induced them, whilst they matured into admiration, attachment, and love. I shall not easily forget, when on a temporary visit at Leicester, about a year ago, he received, while sitting at the table, a seasonable token of respect from his friends, at Clipstone, and at Harborough, accompanied with expressions of solicitude for his spirits and his health. Rising from his seat, he paced the room, and with a countenance inspired with gratitude, broke out into occasional ejaculations of thankful surprise; he was evidently touched with the grace and beauty of the action itself, rather than with the possible advantages of the gift, nor could he refrain from frequent abrupt allusions to it during the day, exclaiming what can I do for such a people as this: it was as though the genius of gratitude had settled upon his brow, or was beaming upon us from his expressive eye. Had I never known Mr. Mack before, nor had been favoured with intercourse with him since, that single point in his history would have sufficiently convinced me of the dignity and nobility of his heart. I do not offer the incense of fulsome adulation, in declaring that such a man consecrated the village in which he dwelt, and that his very dust immortalizes the grave in which it shall repose.

As a Christian, Mr. Mack was substantial, not showy—sincere, but not poudantic; his religion took hold of his judgment as well as of his feelings, and had in it a larger measure of the profound than of the lighter elements and sentiments—deep reverence for the authority of God, a lively apprehension of his wisdom and his glory, as displayed in the gospel of his Son, with a hallowed anxiety to acknowledge him in all his ways, were the fine features of his inner man; and if he refrained from cherishing the more superficial lineaments, the verbosity, the gesticulations, and the looser habiliments of piety, he was probably influenced by motives drawn from the very depths of wisdom and grace. He obviously had an essential distaste towards the mere dress of religious men, and from whatever made the most distant approach to unusual pretensions to sanctity. He had probably seen religion in some of its grotesque and distorted forms, and had been offended by its effeminate and pained by its injurious tendency. He was quite aware that the habit of talking on a subject was not necessarily indicative of unusual moral affinity with it, and that those who have the greatest reverence for religion may oftener evince it by silence than by noise. He knew,

moreover, that an unctuous garment may sometimes serve no other purpose than to hide the barren skeleton beneath. To pretend to determine the degree of piety which may reside in the heart by the number and the tone of the words which proceed from the mouth is erroneous and deceptive, for where religion flows, the deepest words will be but occasionally uttered in the presence of many, but will be preserved for those fit and becoming seasons of quiet and seclusion which discretion will select and fortitude embrace; and when the language of expostulation, consolation, or reproof, is most likely to fall like the dew upon the tender herb. These are the attempts on which Heaven delights to smile, and these the efforts which prove the sincerity and which disclose the treasures of the heart: by these religion may be honoured, and not by being called from its sacred elevation to mingle with the ordinary conversation of the parlour, or only to be entombed beneath the variety of subjects which crowd around the social board. To these finer actions our excellent friend was never backward, or if at any time he neglected them, he, be assured, was the first to regret it. Leaving the scenes of enjoyment and of health, I have known him penetrate the dwellings of affliction, and in strains of unusual eloquence and consoling tenderness, silently endeavour to mitigate the sorrows which he could not remove.

A friend of mine has often told me of a scene which he can never forget, in which this excellent man, for the space of an hour, mingled his sympathies, and administered his wisest counsels, to his drooping and dying companion in a manner that had ever since endeared him to his heart.

These efforts are like the showers of heaven which refresh and fertilize the earth; while the habit of evangelical loquacity is too often like the incessant droppings from a house, which only sap the foundations of the building, annoy and perplex the traveller, and require some artificial conduct, to convey them to a suitable oblivion.

The religious character of Mr. Mack appeared to me to honour the name he professed; to have in it much which every one should copy, and little that any need avoid; and if during the earlier part of his career, his redundant spirits would seem to some almost to place character in jeopardy; these, in more recent days, have contributed most materially to confirm the principles which they never impaired, and to sustain the heart which they never disgraced; if once they

were, like the steed, bounding with uncurbed majesty across the plain, they have since resembled him, when, under wise and suitable controul, he conducts his rider to deeds of glory and of might.

As a preacher, Mr. Mack occupied very elevated ground; ground to which he was conveyed not by professional arts, or by the gales of popular applause, but through virtue of extraordinary talents, wisely and industriously applied. His sentiments were those of a moderate Calvinist. But while the truth of the Gospel presented itself to his own mind, with its several parts connected and arranged, he was not accustomed to obtrude the angles of his system on the attention of his hearers; he was more solicitous to convey the spirit, than to adjust and commend the mere framework of his plan; and though he was always ready to defend with eminent acuteness, the sentiments he approved, he was never guilty of concentrating his anxieties on the niceties of his creed, as though the mighty economy of evangelical truth rested or revolved on a mere metaphysical point. His sermons were distinguished for the richness of their sentiments, as well as the consistency of their views; and were only exceeded in their mental weight by their spiritual luxuriance and worth.

Few men could have excelled our departed friend as an intellectual essayist, had he chosen to descend to the strife; but, aware of the exclusive cast of the ministry of Christ, he disdained to dishonour it by empty declamation on the one hand, or to desecrate it by intellectual refinement on the other. It was an occasion of regret, to many of his friends, that this celebrated preacher could not be prevailed on to adopt the extemporaneous style of address, but that he tenaciously adhered to the practice of composing and closely perusing either a part, or the whole, which he advanced. Whatever this habit may have secured in correctness and precision, it probably sacrificed in amplitude and effect; and though it did not prevent him from ascending to an appropriate height, amid the sober atmosphere of the study, it may probably have deprived us of some of those vigorous and eagle flights to which such a mind must have been invited, by the occasional impulses of the pulpit: if it did not impede him in climbing to those brilliant eminences to which his unusual powers adapted him, it might have obstructed him in passing with angel fleetness along the high table land to which he had attained; for, it seemed to me, that however great our friend occasionally appeared, he was but half unfolded, that his

pinions were never fully extended, and that, had he been blessed with early education, and, at the same time, had trained his mind to more daring and adventurous efforts, it might have traversed that glorious summit, along which Robert Hall walked in solitary majesty; or that, seated together in their chariot of fire, they might have appeared, rather as the honoured guardians, than as the favoured subjects, of pulpit eloquence. But, as it was, this excellent minister embodied in his productions all the richer elements, and his addresses were the beautiful conceptions of a well regulated mind, animated and transfused with the sentiments of a renewed and a devout heart. This was, as I am informed, eminently the case with regard to his domestic pulpit duties; divesting himself of that close attention to his papers which he seemed to deem expedient when preaching from home, and giving utterance to the freshest feelings of his soul, he would, in strains of familiar and impressive eloquence, discover to his auditors the riches of the cross of Christ: and, as a Father among his children, would often express more effectively than by words, the touching sentiment of St. Paul, "God is my record, how greatly I long after you all, in the bowels of Jesus Christ."

To resist the fervid appeals of his generous heart, conveyed in terms of the simplest and the purest kind, must have required the whole panoply of darkness, accompanied with the heavy drowsiness of death.

It would be easy to descant on the comprehensiveness and the variety of the ministry of Mr. Mack, on the becoming simplicity and deep reverence with which he was accustomed to lead the devotions of his people, and on his honourable adherence to the church at Clipston, amidst flattering invitations to more conspicuous stations; but, leaving these features which live in the memory of thousands, we pass on to those points in his history, which are probably known to but few. Our lamented friend was born in Glasgow, in the year 1789, where he continued with his parents, till able to employ himself as a weaver of silk, and so to earn his subsistence, and to add to the comforts of his friends. Whenever he had a shilling to spare—even when comparatively a child—he would spend it in purchasing books, which, when he had read, he would immediately dispose of, at any rate, that he might procure others, and gratify his thirst for wisdom and knowledge.

The first book he bought was, as his brother informs me, the Koran of Moham-

med—a circumstance indicative at once of the cast and the direction of his mind. The years of his boyhood rolled along, till, at about the age of 17, he had taken an accustomed stroll, during the hours of relaxation, afforded for getting his dinner, and while standing reading the titles of volumes which were exposed for sale, in a tradesman's window, he was accosted by a soldier, and invited to accompany him to a neighbouring house, which Mr. Mack refusing to do, the entreaties were renewed with every artifice which experience could suggest. After spending a short time in company at the inn, Mr. M. wished to pay his part of the debt contracted, and retire, but this was overruled by his kidnapper, until, to use our friends own words, the "fatal shilling" was received, and though he deeply regretted the rashness of his conduct, he was in some measure reconciled to this new and sudden change, by the receipt of sixteen pounds, as bounty money, which he spent in obtaining a chest of books. When the knowledge of his conduct reached his friends, it occasioned them great distress, and one of his brothers said to him, "John, I must enlist too, for we cannot live apart;" his answer was, "beware of the rock on which I have split;" but such was the strength of fraternal love, that, after a short time, the brother entered the same regiment, shared the same lot, and is present to-day, from the distance of Glasgow, impelled by the same affection, to attend his beloved relative to the tomb. "The soul of Jonathan was knit with the soul" of David, and Jonathan loved him as his own soul. The altered circumstances of our friend, with recollections of the tender care and earnest prayers of a pious parent, blended with impressions derived, about this time, from an attendance on the ministry of Christ, effected, under God, a change of habit and pursuit, so much so, that in addition to his own soul, he felt most deeply for the souls of others; and after a short time, we find our departed brother preaching his first sermon, to the sick and the dying, in the hospital at Dumfries. Having commenced this good work, he persevered, sometimes amidst the scoffs of his companions, but, for the most part, attended by that deference which his fine powers could not fail to command. Two or three years glided by, and part of the regiment was ordered to Leicester, to allay some commotions, threatened by a collision between the workmen and their employers. Mr. Mack carried with him a certificate of recommendation from some suitable source, to any pastor or church, where

he might wish to visit or commune: he had heard of Mr. Hall, and had read his "Apology for the Freedom of the Press," and was delighted to obtain an interview with him. This introduction formed the commencement of an acquaintance and attachment which was continued for many years, till recently interrupted by the decease of Mr. Hall, but which has now been renewed amidst the ardours of eternity. This introduction led also to Mr. Mack's separation from the army, though it was effected with great difficulty, through the reluctance of the commanding officer to lose so excellent and useful a man. After preaching in the pulpit, at Harvey Lane, a few times, Mr. Mack left for Bristol, and spending two years in the academy, under the presidency of the venerable Dr. Ryland; he visited this village, where he has laboured among you with growing fidelity, usefulness, and zeal, for the space of seventeen years; and after a protracted and a painful illness, borne with exemplary patience and submission, has fallen asleep in Jesus, in the forty-second year of his age.

*. Should any information be required, respecting the bereaved family of this distinguished minister, we are happy to refer to Rev. Messrs Scott, Rowell; Robertson, Wellingborough; and Toller, Kettering; who will gladly receive contributions on their behalf.

RECENT DEATH.

On February 2d, died the Rev. GEO. GILL, formerly pastor of the Independent Church at Market Harbro', at the advanced age of 79. Mr. Gill was a native of Netherthong, near Holmfirth, in Yorkshire, and was educated at the Academy at Heckmondwike, from whence he removed to Stansland, and was there settled as pastor over the Independent Church for several years. In the year 1782, he was invited to be the successor of Dr. Addington, at Market Harbro', where he continued to labour with considerable success for more than seven and thirty years. He was laid aside from his public labours in November 1819, in consequence of a paralytic affection; but though the powers both of his mind and body were much enfeebled, he continued to attend the house of God within one Sabbath of his death. The memory of Mr. Gill will be long cherished in the neighbourhood as an eminently holy and devoted servant of God. His simplicity, unaffected piety, kind and humble demeanour, endeared him to many. He was universally respected in the town and neighbourhood in which he lived; and not only by those of his own communion, but by all that knew him. His funeral sermon was preached by the Rev. W. Scott, of Rowell, from Acts ii. 24.

ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

Favours have been received from Rev. Drs. J. P. Smith—Charles Townley—Rev. Messrs. C. Gilbert—E. Giles—G. Redford—J. Peggs—C. Colton—Thomas Stratten—Joseph Gray.

Also from Messrs. R. Lee—W. S. Alexander—H. Dunn—A. Allan—T. S. Ellerby—H. Rogers—J. L. Hardy—R. Winter—J. Harvey—A. Brunskill—A. A.—A County Congregationalist.

"A Constant Reader" is informed that we hope to resume *The Pastor's Retrospect*.

As the Paper on *The First Resurrection* has been already published in the *Christian Examiner* for March, we must decline its insertion in our pages.

We did not insert the Lines on the Sea, &c. because they would not have done credit either to our pages or their author's talent.

Mr. M. is under a strange mistake if he thinks that Reviews or Short Notices which Booksellers may supply, can find admission into our pages.

We shall be happy to receive the Memoir of the late Mr. Parker.